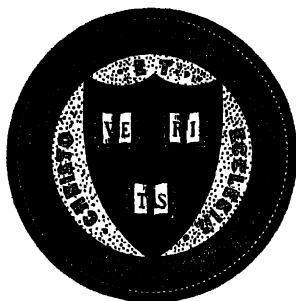


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THE

SĀM̐KHYA-PRAVACANA-BHĀṢYA

OR

COMMENTARY ON THE EXPOSITION OF
THE SĀM̐KHYA PHILOSOPHY

BY

VIJÑĀNABHIKṢU



EDITED BY

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PREFACE.

THE Sūtras or Aphorisms of the Sāṅkhya Philosophy are ascribed by the Hindus to Kapila and are called *Sāṅkhya-pravacana* or 'Exposition of the Sāṅkhya Philosophy.' Vijñānabhikṣu's explanation of these Sūtras is called *Sāṅkhya-pravacana-bhāṣya*¹ or Commentary on the Exposition of the Sāṅkhya Philosophy.' Of Kapila, the reputed author of the Sūtras, we have no certain knowledge whatever. On the other hand, it is highly probable that the Sūtras themselves are to be referred to a date as late as about 1400 A.D. Vijñānabhikṣu's commentary was written somewhat after 1550 A.D. But it is not necessary to speak at length in this place upon the history of the literature of the system, inasmuch as these matters have been exhaustively treated by me in a special work entitled 'Die Sāṅkhya Philosophie. Eine Darstellung des indischen Rationalismus nach den Quellen' (Leipzig, H. Haessel, 1894). For the convenience of American students, reference may also be made to my article 'Sāṅkhya' in Johnson's Universal Cyclopædia, vol. vii.

Of the commentary, the first printed edition² is the octavo issued at Serampore in 1821. The Sūtras, with illustrative extracts from the commentaries, were published in Sanskrit and English by James R. Ballantyne (three parts, Allahabad, 1852-56). Under the modest appellation of an "amended reprint," these parts were republished³ by Dr. Fitzedward Hall, whose name, however, is to be gathered only from the initials, "F. H.," and part of the date, "Marlesford, Suffolk," appended to the "Advertisement." This work is to be especially com-

¹ For the sake of bibliographers and library cataloguers, it may be observed that the Commentary or Bhāṣya proper (that is, the portions in the smaller type in the subjoined text) incidentally "includes" — so to speak — the Aphorisms or Sūtras (the portions printed in the larger type).

² The title reads : Kapilā-'cāryya-praṇītā-'dhyātma-vidyā-pratipādaka-sūtra-samūhā-'tmaka-sāṅkhya-pravacana-nāma-granthaḥ | tad-bhāṣyam Vijñānā-'cāryya-racitaṁ sāṅkhya-pravacana-bhāṣyam | ṣrīrāmapure mudritaṁ abhūt | ṣaṇa 1821 | [Copies in the British Museum and Harvard College Library.]

³ The Sāṅkhya Aphorisms of Kapila, with illustrative Extracts from the Commentaries. Translated by James R. Ballantyne. Third Edition, London, 1885.

mended to American students as an introduction to the study of the subject. The first scholarly edition¹ of the Bhāṣya was issued by Dr. Hall in the Bibliotheca Indica, with a valuable introduction and critical appendix. Jībānanda Vidyāsāgara's reprint of it (without the critical apparatus), published at Calcutta in 1872, is absolutely worthless. A German translation² was issued by me in 1889. In the preface thereto, I expressed the hope that I might ere long have an opportunity to publish a new edition of the original text. And if I may venture to hope that my other Sāṅkhya studies have borne any fruit, such an edition is not uncalled for, especially since Dr. Hall's edition has long been out of print.

This edition, like my translation, is of course based upon Dr. Hall's edition and the critical apparatus (*pāṭhā-ntarā-sūci-patram*) thereto appended. The numerous misprints and errors of his text which the editor himself has corrected in the *śuddhi-patram* will not be reckoned to the discredit of Dr. Hall's scholarship by any one who knows aught of the practical difficulties of printing in India in the fifties. A good manuscript, loaned to me by the lamented Dr. Bhagvanlāl Indraji, of Bombay, has been of great service in the establishment of the text. And, inasmuch as a thorough comprehension of the contents of such a text as this is the most necessary preliminary to the work of editing it, I am glad to mention here with grateful acknowledgments my indebtedness to my excellent Pandit, Bhāgavatāchārya, of Benares, with whom I made a critical study of the whole work, and to the other Brahmans whom I could consult occasionally. As I have already given, in the notes to my German translation of this work, an account of the differing readings adopted by me, I deem it superfluous to add a formal critical apparatus; and have accordingly restricted myself to a summary registration — below, in Appendix I., pages 165 ff. — of the differences between this edition and Dr. Hall's.

A word by way of calling attention to the three other Appendices. The second Appendix is an index of the notable words of Vijñānabhikṣu's commentary. The third gives the sources of his quotations from Scripture (*śruti*) and Tradition (*smṛti*), following the order in which they are cited in the text. The fourth Appendix was suggested and indeed also made by Professor Lanman. It is constructed simply by reversing the third

¹ The Sāṅkhya-pravachana-bhāṣya, a Commentary on the Aphorisms of the Hindu atheistic Philosophy; by Vijnāna Bhikshu. Calcutta, 1866.

² Sāṅkhya-pravacana-bhāṣya, Vijñānabhikṣu's Commentar zu den Sāṅkhyasūtras. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. Leipzig, 1889.

Appendix and grouping the citations according to their sources. It is useful as showing the relative importance attached by the author to any given work taken by him as an authority, or at least the relative frequency with which he cites that work; and it can hardly fail to be of service to the student of the Upanishads for example, who may learn by this, and by similar indexes so far as they exist, the history and the application of the Upanishad doctrines in the establishment of the systems.

In order to facilitate the study of the work, I have made ample use of punctuation and have not scorned the aid of hyphens to indicate the resolution of compound words. The special attention of the students of the work is directed to my use of quotation-marks: 1. Quotations which are adduced by Viṣṇānabhikṣu from authoritative texts for the sake of confirming his own views are enclosed in the ordinary double quotation-marks (" "); 2. Objections and questions which are represented by Viṣṇānabhikṣu as raised by an imaginary opponent, and also passages which contain rejected opinions, are enclosed in double angular quotation-marks (« »); 3. Other sentences quoted in direct form are enclosed in single angular quotation-marks (< >).

Coming now to the questions that concern the Sāṅkhya system in general, I must refer the reader to the work cited above, 'Die Sāṅkhya Philosophie.' In this place I restrict myself to the discussion of such matters as are necessary for the understanding, in particular, of Viṣṇānabhikṣu's philosophical point of view. Even in the Sāṅkhya Sūtras themselves—which, as hinted above, I hold to be a modern product of about half a millennium ago—the Sāṅkhya doctrine no longer appears in its original unadulterated form; for they seek to explain away the points of discrepancy between themselves on the one hand and the teachings of the Upanishads and the Vedānta on the other. In particular, the author of the Sūtras is at great pains to furnish proof of the utterly impossible thesis that the teachings of the Sāṅkhya system are not in irreconcilable contradiction with the doctrine of a personal God, with the doctrine of the all-embracing unity of Brahman, with the doctrine of the nature of Brahman as bliss (*ānanda*), and with the doctrine of the attainment of the highest aim in the heavenly world. See i. 95, 154; v. 64, 68, 110; vi. 51, 58, 59. Indeed, the Sāṅkhya Sūtras show easily recognizable results of Vedāntic influence in many places: most plainly perhaps at iv. 3, which is a word-for-word repetition of the Vedānta-sūtra iv. 1. 1; and at v. 116, where the Vedāntic technical term *brahma-rūpatā* is used instead of the proper Sāṅkhya expression.

In still larger measure do Vedāntic influences manifest themselves in Viṣṇānabhikṣu's commentary on the Sūtras, which is, as stated above, about a century and a half later than the Sūtras themselves. Here, as in his other works, Viṣṇānabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is near akin with the Yoga philosophy, and is held by Viṣṇānabhikṣu to be the ancient, original, and genuine Vedānta, while the doctrines of the non-duality of Brahman and of the cosmic illusion are pronounced by him to be modern falsifications. Indeed, the adherents of the genuine Vedānta are called by him "Pseudo-Vedāntists" and "masked Buddhists" (*vedānti-bruva, prachanna-bāuddha*, i. 22, etc.).

Viṣṇānabhikṣu's point of view has already been set forth by A. E. Gough in 'The Philosophy of the Upanishads,' pages 259 and 260. Gough shows the utter baselessness of the exposition which Viṣṇānabhikṣu gives of the contents of the Upanishads and of the relations of the philosophic systems to one another. Gough's main points, however, admit in part of more precise statement and in part of supplementation. In order to bridge over the chasm between the Sāṅkhya system and his own theism (which he is pleased to style Vedāntic), Viṣṇānabhikṣu resorts to the strangest means to do away with one of the fundamental doctrines of the genuine Sāṅkhya, which is the denial of God. In the introduction to his commentary and in various other places he intimates that the atheism of the Sāṅkhyans is not to be taken seriously, and that the doctrine was set up merely to encourage among men an indifference to the attainment of the dignity of a god, on the ground that the belief in God and the desire to raise one's self in future existences to the rank of a god would be, according to Sāṅkhya opinion, a hindrance to the practice of the "discriminating understanding." And again, he intimates that the denial of God is after all only a concession to current views, or also a "bold assertion" (*prāuḍha-vāda, prāuḍhi-vāda*); and finally he gets hold of a monstrous idea, which he finds in the Padma Purāṇa, that this doctrine of atheism was set up in order to close to evil men the way to the knowledge of the truth. In no way could Viṣṇānabhikṣu have betrayed more clearly the embarrassment of his own position as regards this fundamental dogma of the Sāṅkhya system than by his accumulation of impossible motives which he imputes to the Sāṅkhyans. Having thus after his fashion expunged atheism from the system, he no longer hesitates to import into it his own theism (for example, at the end of his comments on i. 122); and when, later on, he is under the necessity of discussing the proofs which are brought in Sūtras v. 2 to v. 12 against

the existence of God, he discusses them indeed in an appropriate manner; but takes back, in an appendix to his comment on v. 12, all the explanations that he has given on the foregoing pages.

There are yet two other actual contradictions which Vijñānabhikṣu is at pains after his fashion to reconcile. First, the Upanishads teach the doctrine of the non-duality of Brahman, of Brahman as One-in-all and All-in-one: the Sāṅkhya on the other hand teaches the plurality of individual souls. These two views, according to our author, are not incompatible: for, says he (comment on vi. 66), the word Brahman designates the totality of souls as devoid of qualities; and, if Scripture speaks of an absence of difference or of a unity of souls, by this, he affirms (comment on the last stanza of the introduction, comment on v. 61, and elsewhere), is intended simply an absence of *difference of kind*! He maintains that the original Vedānta (that is, the Vedānta as Vijñānabhikṣu or his sect would make it out to be), assumes, as does in fact the Sāṅkhya, an infinite plurality of individual souls. And just as Vijñānabhikṣu does away with the Upanishad doctrine of the unity of souls, so also does he explain away the doctrine of absolute monism. In connection with Sūtra v. 64 he says: this monism of Scripture is something which is cut and dried for the simple-minded man who attains not to the "discriminating understanding;" although, indeed, elsewhere (*e.g.*, comment on v. 65 and vi. 52) he expresses the opinion that the monism of Scripture intends merely the "absence of separation in space" of souls and matter, and is therefore in this respect also not discrepant with the Sāṅkhya system, according to which both souls and matter are all-pervasive.

The second point concerns the Upanishad doctrine of the illusory nature (*māyā*) of the world of phenomena and the Sāṅkhya doctrine of the reality of matter (*prakṛti*). Even this contradiction our author clears away by an appeal to what he calls "original Vedānta," which teaches, as he avers, the reality of the world. Some kindred spirit had already identified the *māyā* of the Vedānta with the *prakṛti* of the Sāṅkhya, namely in the Āvetāçvatara Upanishad, iv. 10; and accordingly our commentator does not scruple to make the most of this identification as a scriptural one; and repeats in divers places of his work (*e.g.*, at i. 26, 69) the explanation that by *māyā* in Scripture is meant nought else than real matter.

In view of all this we can hardly be surprised to find that Vijñānabhikṣu mixes up many other heterogeneous matters, and even quite effaces the individuality of the several philosophical systems. Indeed, he maintains that all the six orthodox systems contain in their principal

dogmas the absolute truth. And it is a significant fact that in his argumentations he is quite ready to attribute to the Purāṇas and other apocryphal works the same authority as that which he ascribes to the oldest Upanishads.

Nevertheless, in spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary on the Sāṅkhya Sūtras must be declared to be not only the fullest source that we have for a knowledge of the Sāṅkhya system, but also one of the most important of such sources. And although all such explanations of Vijñānabhikṣu as are falsely colored by his own individual convictions must of course remain unnoticed in a systematic exposition of the genuine Sāṅkhya philosophy, it is nevertheless true that the Sāṅkhya-pravacana-bhāṣya is after all the one and only work which instructs us concerning many particulars of the doctrines of what is in my estimation the most significant system of philosophy that India has produced.

The proof-sheets of this volume as I received them from Professor Lanman were already so free from errors that it was only here and there that I succeeded in detecting an isolated misprint. I hope and trust accordingly that the present edition will prove to be one of the nearest approaches to absolute correctness to be found among printed Sanskrit texts. If this turns out to be the case, the result is to be ascribed chiefly to the unselfish assistance which Professor Lanman has rendered me in the proof-reading, and for which my most hearty thanks are due to him.

RICHARD GARBE.

KÖNIGSBERG IN PRUSSIA,
April, 1895.

As this work is printed from electrotpe plates, it will be very easy to remove from the plates, for a second impression, any errors that may be observed in this first impression.

All scholars who use this book are therefore requested to send notice of any misprints to C. E. LANMAN, Cambridge, Massachusetts, United States of America.

Çri-Gaṇeṣāya namaḥ !

“eko 'dvitīya” iti veda-vacāṁsi puṁsi
 sarvā-'bhīmāna-vinivartanato 'sya muktyāi
 vāidharṁya-lakṣaṇa-bhidā-viraham vadanti,
 nā 'khaṇḍatām kha iva, dharma-çatā-'virodhāt.
 tasya çrutasya mananā-'rtham atho 'padeṣṭum 5
 sad-yukti-jālam iha sāmkyha-kṛd āvir-āsīt,
 Nārāyaṇaḥ Kapila-mūrtir, aṇeṣa-duḥkha-
 hānāya jīva-nivahasya. namo 'stu tasmāi !
 nāno-'pādhiṣu yan nānā-rūpam bhāty analā-'rka-vat,
 tat samam sarva-bhūteṣu cit-sāmānyam upāśmahe. 10
 iṇavarā-'niṇavaratvā-'di cid-eka-rasa-vastuni
 vimūdhā yatra paṇyanti, tad asmi paramam mahāḥ.
 kalā-'rka-bhakṣitam sāmkyha-çāstraṁ jñāna-sudhākaram
 kalā-'vaṇṣṭam bhūyo 'pi pūrayiṣye vaco-'mrtāih.
 cid-acid-granthi-bhedena mocayiṣye cito 'pi ca ; 15
 sāmkyha-bhāṣya-miṣeṇā 'smān: priyatām mokṣa-do Hariḥ !
 “tat tvam eva, tvam evāi 'tad” evam çruti-çato-'ditam
 sarvā-'tmanām avāidharṁyam çāstrasyā 'syāi 'va gocarāḥ.

“ātmā vā are draṣṭavyaḥ çrotavyo mantavyo nididhyāsitavya” ity-ādi-
 çrutiṣu parama-puruṣārtha-sūadhanasyā 'tma-sākṣātkārasya hetutayā çrav- 20
 anā-'di-trayaṁ vihitam. tatra çraṇā-'dāv upāyā-'kāṅkṣyām smaryate:

“çrotavyaḥ çruti-vākyebhyo mantavyaḥ co 'papattibhiḥ
 matvā ca satatam dhyeya, ete darçana-hetava” iti.

dhyeyo yoga-çāstra-prakāreṇe 'ti çeṣaḥ. tatra çrutibhyaḥ çruteṣu puruṣ-
 ārtha-tad-dhetu-jñāna-tad-aiṣayā-'tma-svarūpā-'diṣu çruty-avirodhinir upa- 25
 pattih Ṣaḍadhyāyī-rūpeṇa viveka-çāstreṇa Kapila-mūrtir Bhagavān upa-
 dideça. «nanu nyāya-vāiçeṣikābhyām apy eteṣv artheṣu nyāyaḥ pradarçita
 iti tābhyām asya gatārthatvam ; saguṇa-nirguṇatvā-'di-viruddha-rūpāir
 ātma-sādhakatayā tad-yuktibhir atratya-yuktīnām virodheno 'bhayor eva
 durghaṭam prāmānyam» iti. māi 'vam ! vyāvahārika-pāramārthika-rūpa- 30
 aiṣaya-bhedena gatārthatva-virodhayor abhāvāt. nyāya-vāiçeṣikābhyām
 hi sukhi-duḥkhy-ādy-anuvādato dehā-'li-mātra-vivekenā 'tmā prathama-
 bhūmikāyām anumāpitāḥ ; ekadā para-sūkṣme praveça-'sambhavāt. tadīyaṁ
 ca jñānam dehā-'dy-ātmatā-nirasanena vyāvahārikam tattva-jñānam bhavaty

eva; yathā puruṣe sthāṇu-bhrama-nirāsakatayā kara-caranā'di-mattva-jñānam vyavahāratas tattva-jñānam, tadvat. ata eva

“prakṛter guṇa-sammūdhāḥ sajjante guṇa-karmasu;
tān akṛtsna-vido mandān kṛtsnavin na vicālayeḍ”

- 6 iti Gītāyām kartṛtvā-'bhīmāninas tārīkasyā 'kṛtsna-vittvam eva kṛtsna-vit
sāṃkhyā-'pekṣayo 'ktaṃ, na tu sarvathāi 'vā 'jñatvam iti. tathā tadyam
api jñānam apara-vāirāgya-dvārā paramparayā mokṣa-sādhanaṃ bhavaty
eve 'ti; taj-jñānā-'pekṣayā 'pi ca sāṃkhya-jñānam eva pāramārthikam para-
vāirāgya-dvārā sāksān mokṣa-sādhanaṃ ca bhavati; ukta-Gītā-vākyenā
10 'tmā-'kartṛtvā-jñasyāi 'va kṛtsna-vittva-siddheḥ; “tīrṇo hi tadā bhavati
hrdayasya ṣoḍaśa,” “kāmā-'dikam mana eva,” “sa samānaḥ sann ubhāu
lokāv anusamcarati, dhyāyati 'va, lelāyati 'va,”* “sa yad atra kimcit
paṇyaty, ananvāgatā tena bhavati” 'ty-ādi-tāttvika-ṣṛuṭi-ṣaṭāḥ

- 15 “prakṛteḥ kriyamāṇāni guṇāni karmāṇi sarvaṣaḥ;
aharīkāra-vimūdhā-'tmā kartā 'ham iti manyate.”
“nirvāṇamaya evā 'yam ātmā jñānamayo 'malah,
duḥkḥā-'jñānamaya dharmāḥ; prakṛtes te tu, nā 'tmāna”

- ity-ādi-tāttvika-smṛti-ṣaṭāḥ ca nyāya-vāiṣeṣiko-'kta-jñānasya paramārtha-
bhūmāu lābhitatvāc ca. na cūi 'lāvatā nyāyā-'dy-apramāṇyam; vivakṣitā-
20 'rthe dehā-'dy-ātrekū-'ṇṣe bādhā-'bhāvāt, yat-paraḥ ṣaḍaśa sa ṣaḍdā-'rtha
iti nyāyāt. ātmani sukhā-'di-mattvasya loka-siddhatayā tatra pramāṇā-
'ntarā-'napekṣaṇena tad-aṇṣasyā 'nuvādatvān na ṣāstra-tātparyā-visaya-
tvam iti.

- «syād etat. nyāya-vāiṣeṣikābhyām atrā 'virodho bhavatu; brahma-
25 mīmāṃsā-yogābhyām tu virodho 'sty eva; tūbhyām nitye-'ṣvara-sādhanaḍ,
atra ce 'ṣvarasya pratiṣidhyamānatvāt. na cā 'trā 'pi vyāvahārika-pāra-
mārthika-bhedena seṣvara-nirīṣvara-vādayor avirodho 'stu; seṣvara-vādasyo
'pāsanā-paratva-sambhavād' iti vācyam; vinigamakā-'bhāvāt. īṣvaro hi
durjñeya iti nirīṣvaratvam api loka-vyavahāra-siddham āiṣvarya-vāirāgyāyā
30 'nuvāditum ṣakyata, ātmanaḥ saguṇatvam iva, na tu kvā 'pi ṣṛuṭy-ādāv
īṣvaraḥ sphuṭam pratiṣidhyate, yena seṣvara-vādasyaī 'va vyāvahārikatvam
avadhāryete» 'ti. atro 'cyate: atrā 'pi vyavahāra-paramārtha-bhāvenāi
'va vyavasthā sambhavati;

“asatyam apratiṣṭham te jagad āhur anīṣvaram”

- 35 ity-ādi-ṣāstrāir nirīṣvara-vādasya ninditatvād asminn eva ṣāstre vyāvahāri-
kasyāi 've 'ṣvara-pratiṣedhasyaī 'ṣvarya-vāirāgyā-'dy-artham anuvādatvāu-
'cityāt. yadi hi lāukāyatika-matā-'nusāreṇa nityāi-'ṣvaryaṃ na pratiṣi-
dhyeta, tadā paripūrṇa-nitya-nirdoṣāi-'ṣvarya-darṣanena tatra cittā-'veṣato
vivekā-'bhyāsa-pratibandhaḥ syād iti sāṃkhya-'cāryāṇāṃ āṣayaḥ. seṣvara-

vādasya na kvā 'pi nindā-'dikam asti, yeno 'pāśanā-'di-paratayā tac chāstram
sāṁkocyeti. yat tu

“nā 'sti sāṁkhya-samaṁ jñānam, nū 'sti yoga-samam balam.
atra te saṁçayo mā bhūj, jñānam sāṁkhyam param matam”

ity-ādi vākyam, tad vivekā-'ṅga eva sāṁkhya-jñānasya darçanā-'ntarebhya 5
utkarṣam pratipādayati, na tv içvara-pratiṣedhā-'ṅge 'pi. tathā Parāçarā-
'dy-akhila-çiṣṭa-saṁvādād api seçvara-vādasyāi 'va pāramārthikatvam ava-
dhāryate. api ca

“Aksapāda-praṇīte ca Kūṇāde sāṁkhya-yogayoh
tyājyaḥ çruti-viruddho 'ṅgaḥ çruty-eka-çaraṇāir nṛbhiḥ. 10
Jāiminīye ca Vāiyāse viruddhā-'ṅgo na kaçcana ;
çrutyā vedā-'rtha-vijñāne çruti-pāram gatāu hi tāv”

iti Parāçaro-'papurāṇā-'dibhyo 'pi brahma-mīmāṁsāyā içvarā-'ṅge bala-
vattvam. tathā

“nyāya-tantrāṇy anekāni tāis-tāir uktāni vāḍibhiḥ ; 15
hetv-ūgama-sad-ūcārāir yad yuktaṁ, tad upāsyatām”

iti Mokṣadharma-vākyād api Parāçarā-'dy-akhila-çiṣṭa-vyavahārena brahma-
mīmāṁsā-nyāya-vāiçeṣikā-'dy-ukta içvara-sādhaka-nyāya eva grūhyo, bala-
vattvāt, tathā

“yam na paçyanti yogī-'ndrūḥ sāṁkhyā api maheçvaram 20
anādi-nidhanam brahma, tam eva çaraṇam vraje”

'ty-ādi-Kāurmā-'di-vākyāiḥ sāṁkhyānām içvarā-'jñānasyāi 'va Nārāyaṇ-
'dinā proktatvāc ca.

kiṁ ca brahma-mīmāṁsāyā içvara eva mukhyo viṣaya upakramā-'dibhir
avadhrtaḥ. tatrā 'ṅge tasya bādhe çāstrasyāi 'vā 'pramānyam syād, yat 25
paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt. sāṁkhya-çāstrasya tu puruṣārtha-
tat-sūdhana-prakṛti-puruṣa-vivekāv eva mukhyo viṣaya iti 'çvara-pratiṣedhā-
'ṅga-bādhe 'pi nū 'pramānyam, yat-paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt.
ataḥ sāvakāçatayā sāṁkhyam eve 'çvara-pratiṣedhā-'ṅge durbalam iti. na
ca « brahma-mīmāṁsāyām api 'çvara eva mukhyo viṣayo, na tu nityāi- 30
'çvāryam » iti vaktuṁ çakyate ; “smṛty-anavakūça-doṣa-prasaṅga”-rūpa-
pūrvapakṣasyā 'nupapattyā nityāi-'çvārya-viçiṣṭatvenūi 'va brahma-mīmāṁ-
sā-viṣayatvā-'vadhāraṇāt. brahma-çabdasya para-brahmany eva mukhya-
tayā tu “athā 'taḥ para-brahma-jijñāse” 'ti na sūtritam iti. etena sāṁkhya-
virodhād brahma-yoga-darçanayoh kārye-'çvara-paratvam api na çāṅkanī- 35
yam ; prakṛti-svātantryā-'pattyā “racanā-'nupapatteç ca nū 'numānam”
ity-ādi-brahma-sūtra-paramparā-'nupapatteç ca ; tathā “sa pūrveṣām api
guruḥ, kālenā 'navacchedād” iti Yoga-sūtra-tadiya-Vyāsa-bhāṣyābhyānt

sphuṭam iṣa-nityatā-vagamāc ce 'ti. tasmād abhyupagama-vāda-prāndhī-vādā-dināi 'va sāmkhyaśya vyāvahārike-ṣvara-pratiśedha-paratayā brahma-mīmāṃsā-yogābhyāṃ saha na virodhaḥ. abhyupagama-vādaḥ ca cāstre dr̥ṣṭo, yathā Viṣṇupurāṇe :

- 5 “ete bhinna-dr̥ṣṭāṃ, dāityā, vikalpāḥ kathitā mayā,
kṛtvā 'bhyupagamāṃ tatra. sām̐kṣepaḥ ṣṛyatām mame ”

'ti. astu vā pāpināṃ jñāna-pratibandhā-rtham āstika-dar̥ṣaneśv apy aṅcataḥ ṣṛuti-viruddhā-rtha-vyavasthāpanam. teṣu-teṣv aṅṣeśv aprāmāṇyaṃ ca ; ṣṛuti-smṛty-aviruddheṣu tu mukhya-viṣayeṣu prāmāṇyam asty eva. ata
10 eva Padmapurāṇe brahma-yoga-dar̥ṣanā-'tiriktānāṃ dar̥ṣanānāṃ nindā 'py upapadyate, yathā tatra Pārvatīm pratī 'ṣvara-vākyam :

“ ṣṛṇu, devi, pravakṣyāmi tāmasāni yathā-kramam,
yeṣāṃ ṣravaṇa-mātrena pātityaṃ jñānināṃ api.

- prathamāṃ hi mayāi 'vo 'ktaṃ ṣāivam pācupatā-'dikam.
15 mac-chakty-āveṣitāir viprāiḥ samproktāni tataḥ param :

Kaṇādena tu samproktaṃ ṣāstraiḥ vūṣeṣikam mahat,
Gāutamena tathā nyāyaṃ, sāmkhyaṃ tu Kapilena vāi,
dvi-janmanā Jāimininā pūrvam vedamayā-rthataḥ
nirīṣvareṇa vādena kṛtaṃ ṣāstram mahattaram.

- 20 Dhiṣaṇena tathā proktaṃ cārvākam ati-garhitam.
dāityānāṃ nāṣanā-rthāya Viṣṇunā Buddha-rūpiṇā
bāuddha-ṣāstram asat proktaṃ nagna-nīlapatā-'dikam.
māyāvādam asac chāstram pracchannam bāuddham eva ca

- mayāi 'va kathitaṃ, devi, kalāu brāhmaṇa-rūpiṇā
25 apārthaṃ ṣṛuti-vākyānāṃ dar̥ṣayaḥ loka-garhitam.

karma-svarūpa-tyūjyātvam atra ca pratipādyate,
sarva-karma-paribhraṇṣān nūṣkarmyaṃ tatra co 'cyate.

- parātma-jīvayor āikyam mayā 'tra pratipādyate,
brahmaṇo 'sya paraṃ rūpaṃ nirguṇaṃ dar̥ṣitaṃ mayā.
30 sarvasya jagato 'py asya nāṣanā-rthaṃ kalāu yuge

vedā-rtha-van mahā-ṣāstram māyāvādam avāidikam
mayāi 'va kathitaṃ, devi, jagatāṃ nāṣa-kāraṇād ” iti.

adhikaṃ tu brahma-mīmāṃsā-bhāṣye prapāṇitam asmābhir iti. tasmād āstika-ṣāstrasya na kasyā 'py aprāmāṇyaṃ virodho vā ; sva-sva-viṣayeṣu
35 sarveṣāṃ abādḥād, avirodhāc ce 'ti. « nanv evam puruṣa-bahutvā-'ṅṣe 'py asya ṣāstrasyā 'bhyupagama-vādatvaṃ syāt? » na syāt ; avirodhād, brahma-mīmāṃsāyāṃ apy “ aṅṣo nānā-vyapadeṣād ” ity-ādi-sūtra-jātāir jīvā-'tma-bahutvasyāi 'va nirṇayāt. sāmkhya-siddha-puruṣaṇāṃ ātmatvaṃ tu brahma-mīmāṃsāyā bādhyata eva ; “ ātme 'ti tū 'payantī ” 'ti tat-sūtreṇa paramā-

'tmano eva paramā-rtha-bhūmāv ātmatvā-vādhārapāt. tathā 'pi ca sām-
khyāsyā nā 'prāmāṇyam; vyāvahārikā-tmano jīvasye 'tara-viveka-jñānasya
mokṣa-sādhanaṭve vivakṣitā-rthe bādhā-bhāvāt. etena ṣṛuṭi-smṛti-pra-
siddhāyor nānātmāi-kātmavayor vyāvahārika-pāramārthika-bhedenā 'vi-
rodha iti brahma-mīmāṃsāyām prapañcitam asmābhir iti dik. 5

«nanv evam api Tattvasamāsā-khya-sūtrāṇi sahā 'syāḥ Śaḍadhyāyāḥ
pāunaruktyam» iti cen, māi 'vam! sāmṅsepa-vistara-rūpeṇo 'bhayor apy
apāunaruktyāt. ata evā 'syāḥ Śaḍadhyāyā yoga-darśanasye 'va Sāṃkhya-
pravacana-samjñā yuktā. Tattvasamāsā-khyām hi yat sāmṅsīptam sām-
khyā-darśanam, tasyāi 'va prakarṣeṇā 'bhyām nirvacanam iti. viṣeṣas tv 10
ayam: yat Śaḍadhyāyām Tattvasamāsā-khyo-'ktā-rtha-vistara-mātram,
yoga-darśane tv ābhyām abhyupagama-vāda-pratiśiddhasye 'cvarasya nirū-
paṇena nyūnatā-parihāro 'pī 'ti. asya ca sāmṅkhyā-samjñā sāvayā

“sāmṅhyām prakurvate cāi 'va prakṛtiṃ ca pracakṣate,
tattvāni ca catur-viṅṣat; tena sāmṅhyāḥ prakīrtitā” 15

ity-ādibhyo Bhārata-di-vākyebhyaḥ. sāmṅhyā samyag-vivekenā 'tma-
kathanam ity arthaḥ. ataḥ sāmṅkhyā-ṣabdasya yoga-rūḍhatayā

“tat-kāraṇam sāmṅkhyā-yogā-dhigamyam”

ity-ādi-ṣṛuṭiṣu

“eṣā te 'bhīhitā sāmṅkhye buddhir, yoge tv imām ṣṛṇv” 20

ity-ādi-smṛtiṣu ca sāmṅkhyā-ṣabdena sāmṅkhyā-ṣāstram eva grāhyam, na
punar arthā-ntaram kalpanīyam iti.

tad idam mokṣa-ṣāstram cikitsā-ṣāstra-vac catur-vyūham. yathā hi
roga ārogyam roga-nidānam bhāṣajyam iti catvāro vyūhāḥ samūhāḥ cikitsā-
ṣāstrasya pratipādyās, tathāi 'va heyam hānam heya-hetur hāno-'pāyaḥ ce 25
'ti catvāro vyūhā mokṣa-ṣāstrasya pratipādyā bhavanti; mumukṣubhir
jijñāsitatvāt. tatra trividham duḥkham heyam; tad-atyanta-nivṛttir hānam;
prakṛti-puruṣa-samyoga-dvārā cā 'viveko heya-hetuḥ; viveka-khyātiḥ tu
hāno-'pāya iti. vyūha-ṣabdena cāi 'śām upakaraṇa-saṅgrahaḥ.

tatra cā 'dāu phalatvenā 'bhyarhitam hānam tat-pratiyogi-vidhayāi 'va 30
ca heyam pratipādayiṣyan ṣāstra-kūrah ṣiṣyā-vadhānāya ṣāstrā-rambham
pratijānīte:

atha trividha-duḥkhā-'tyanta-nivṛttir atyanta-puruṣārthaḥ. 1.

atha-ṣabdo 'yam uccāraṇa-mātreṇa maṅgala-rūpaḥ. ata eva “maṅgalā-
'caraṇam ṣiṣṭā-cārād” iti svayam eva pañcamā-dhyāye vakṣyati. arthas 35
tv atrā 'tha-ṣabdasyā 'dhikāra eva; praṇā-nantaryā-dinam puruṣārthena
sahā 'nvayā-sambhavāt; jñānā-dy-ānantaryasya ca sūtrair eva vakṣya-
mānatayā tat-pratipādana-vāiyarthīyāt; adhikāra-bhinnā-rthatve ṣāstrā-

- 'rambha-pratijñā-dy-alābha-prasaṅgāc ca. tasmāt puruṣārthasyo 'pakramo-
'pasamhāra-darṣanād adhikāra-rthatvam evo 'citam. "tad-ucchittiḥ puru-
ṣārtha" ity upasamhāro bhaviṣyati 'ti. adhikāraḥ cā 'dhikyena prādhān-
yena 'rambhanam. ārambhaḥ ca yady api sāksāc chāstrasyāi 'va, tathā 'pi
5 tad-dvārā cāstrā-rtha-tad-vicārayor api 'ti. tathā ca sādhanā-dy-upakaraṇa-
sahito yathokta-puruṣārtho 'dhikṛtaḥ, prādhānyena nirūpayitum asmābhiḥ
prārabdha iti sūtra-vākya-rthaḥ. trividham ādhyātmikam ādhibhāutikam
ādhidāivikam ca duḥkham. tatrā 'tmānam sva-saṅghātam adhikṛtya
pravṛttam ity ādhyātmikam: cārīram mānasam ca. tatra cārīram vyādhy-
10 ādy-uttham, 'mānasam kāmā-dy-uttham. tathā bhūtāni prāṇino 'dhikṛtya
pravṛttam ity ādhibhāutikam, vyāghra-corā-dy-uttham. devān agni-vāy-
v-ādīn adhikṛtya pravṛttam ity ādhidāivikam, dāha-ḥitā-dy-uttham iti vibhā-
gaḥ. yady api sarvam eva duḥkham mānasam, tathā 'pi mano-mātra-
janyatvā-janyatvābhyām mānasatvā-mānasatva-viṣeṣaḥ. eṣām trividha-
15 duḥkhānām yā 'tyanta-nivṛttiḥ sthūla-sūkṣma-sādhāraṇyena niḥṣeṣato
nivṛttiḥ. so 'tyantaḥ paramaḥ puruṣārthaḥ, puruṣāṇām buddher iṣṭa ity
avāntara-vākya-rthaḥ. tatra sthūlam duḥkham vartamānū-vastham, tac
ca dvitīya-kṣaṇād upari svayam eva naṅkṣyati; ato na tatra jñānū-'pekṣā;
atītam tu prāg eva naṣṭam iti na tatra sādhanū-'pekṣe 'ti pariṣeṣād anāgatā-
20 'vastha-sūkṣma-duḥkha-nivṛttir eva puruṣārthatayā prakṛte paryavasyati.
tathā ca Yoga-sūtram: "heyam duḥkham anāgatam" iti. nivṛttiḥ ca na
nāço, 'pi tv atītā-vasthā; dhvaṅsa-prāgabdhāvayor atītā-nāgatā-vasthā-
svarūpatvāt; sat-kārya-vādidbhir abhāvū-'naṅgikārāt. «nanu kadūcid apy
avartamānam anāgataṁ duḥkham aprāmāṇikam; ataḥ kha-puṣpa-nivṛtti-
25 vat tan-nivṛtter na puruṣārthatvaṁ yuktam» iti. māi 'vam! sarvatra hi
sva-sva-kārya-janana-çaktir yāvad-dravya-sthāyinī 'ti Pātāñjale siddham;
dāhā-'di-çakti-çūnyasyā 'gny-ūdeḥ kvāpy adarṣanāt. sā ca çaktir anāgatā-
'vastha-tat-tat-kārya-rūpā; iyam eva co 'pādāna-kāraṇa-svarūpa-yogyate 'ty
api gīyate. ato yāvac citta-sattā, tāvad evā 'nāgata-duḥkha-sattā 'numīyate;
30 tan-nivṛttiḥ ca puruṣārtha iti. jīvan-mukti-daçāyām ca prārabdha-karma-
phalā-'tiriktānām duḥkhānām anāgatā-vasthānām bijā-'khyānām dāho,
videha-kāivalye tu cittena saha vināça ity avāntara-viṣeṣaḥ. bīja-dāhaḥ cā
'vidyā-sahakārya-uccheda-mātram; jñānasyā 'vidyā-mātro-'cchedakatvasya
loke siddhatvāt. ata eva cittena sahāi 'va duḥkhasya nāçaḥ; jñānasya
35 sākṣād duḥkhā-'di-nāçakatve pramāṇā-'bhāvād iti.

«nanu tathā 'pi duḥkha-nivṛttir na puruṣārthaḥ sambhavati; duḥ-
khasya citta-dharmatvena puruṣe tan-nivṛtṭy-asambhavāt; duḥkha-nivṛtti-
çabdasya duḥkhā-'nutpādā-rthakatve 'pi puruṣe tasya nitya-siddhatvāt.
yat tu <kaṇṭha-cūmīkara-vat siddhe 'py asiddhatva-bhramāt puruṣārthatā
40 syād> iti, tan na; evam api pumān nirduḥkha iti çravaṇa-manano-'ttaram
duḥkha-hānā-rtham nididhyāsanā-'dau pravṛtṭy-anupapatteḥ. bahv-āyāsa-

sādhya hy upāye phala-niṣṭayād eva pravṛttiḥ bhavati; prakṛte tu grāyana-
mananābhyām siddhatva-jñānān nā 'prāmānya-jñānā-nāskanditaḥ phalasyā
'siddhatva-niṣṭayo 'stī 'ti. kim ca bhavatu kadācid bhramā-'dinā puruṣe-
'ochā-viṣayatvaṃ duḥkhā-'bhāvasya; ṣṛutis tu moha-nācinī katharī sid-
dhasya phalatvam pratipādayet: "tarati ṣoḥam ātma-vid," "vidvān harṣa- 5
ṣoḥau jahātī" 'ty-ādir » iti?

atro 'cyate: "na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas
tad-yogād ṛta" iti heya-hetv-avadhāraka-sūtrenāi 'vā 'yam pūrva-pakṣaḥ
samādhāsyate. tathā hi, pratibimba-rūpeṇa puruṣe 'pi sukha-duḥkṣe staḥ;
anyathā tayoḥ bhogyatvā-'nupapatteḥ. sukha-'di-grahanaṃ hī bhogo, 10
grahanaṃ ca tad-ākārataḥ. sā ca kūtastha-citāu buddher arthā-'kāra-vat
pariṇāmo na sambhavati 'ty agatyā pratibimba-svarūpatāyām eva pary-
avasyati. ayam eva buddhi-vṛtti-pratibimbo "vṛtti-sārūpyam itaratre" 'ti
Yoga-sūtreṇo 'ktaḥ. "sattve tu tapyamāne tad-ākārā-'nurodhī puruṣo 'py
anu-tapyata iva dr̥ṣyata" iti Yoga-bhāṣye ca tad-ākārā-'nurodha-ṣabdena 15
viṣṭyāi 'va tāpā-'di-duḥkhasya pratibimba uktāḥ. ata eva ca puruṣasya
buddhi-vṛtty-uparāge sphaṭikaṃ dr̥ṣṭāntaṃ sūtra-kāro vakṣyati "kusuma-
vac ca maṇir" iti. vedāntibhir api cetane 'dhyastatayāi 'va dr̥ṣya-bhānam
ucyate; sa cā 'dhyāsaḥ pratibimbaṃ vinā na ghaṭeta; jñāna-mātrasyā
'dhyāsatva ātmāgrāyāt: adhyāsaj jñānaṃ, jñānaṃ eva cā 'dhyāsa iti. tad 20
etat smaryate 'pi:

"tasmiṇṣ cid darpaṇe sphāre samastā vastu-dr̥ṣṭayah;
imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

atra hi dr̥ṣṭi-ṣabdo buddhi-vṛtti-sāmānya-paro, yukti-sāmyāt. pratibimbaḥ
ca tat-tad-upādhiṣu bimbā-'kāraḥ citta-pariṇāma iti. tasmāt pratibimba- 25
rūpeṇa puruṣe duḥkha-sambandho bhogā-'khyo 'sti. atas tenāi 'va rūpeṇa
tan-nivṛtteḥ puruṣārthatvaṃ yuktam. ata eva duḥkham mā bhuñjīye 'ti
prārthanā 'py ā-pāmarāṃ dr̥ṣyate. tac ca duḥkha-bhoga-nivṛtteḥ puru-
ṣārthatvam anya-ṣeṣatayā na sambhavati 'ti sāi 'va svataḥ puruṣārthaḥ;
duḥkha-nivṛttis tu kaṇṭakā-'di-nivṛtti-vat tadarthyena, na svataḥ puru- 30
ṣārthaḥ. evaṃ sukham api na svataḥ puruṣārthaḥ, kim tu tad-bhoga eva.
tad idaṃ duḥkha-bhoga-nivṛtteḥ puruṣārthatvaṃ Yoga-bhāṣye Vyāsa-devāir
uktam: "tasmin nivṛte puruṣaḥ punar idaṃ tāpa-trayaṃ na bhuñkta" iti.
ataḥ ṣṛutāv api duḥkha-nivṛtteḥ puruṣārthatvaṃ viṣayatā-sambandhenāi
'va bodhyam. tad etad Yogavārttike prapañcitam asmābhir iti dik. tad 35
evam anena sūtreṇa vyūha-dvayaṃ saṃkṣepeṇo 'ddiṣṭaṃ, vistaras tv
anayoḥ paṇḍitā bhavite 'ti.

ataḥ param vakṣyamāṇasya hāno-'pāya-vyūhasyā 'kāṅkṣā-'rthaṃ tad-
itaraṣaṃ hāno-'pāyatvam pratyāṣṭe sūtra-jātena:

na dr̥ṣṭāt tat-siddhir, nivṛtte 'py anuvṛtti-darṣanāt. 2.

lāukikād upāyād dhanā'der atyanta-duḥkha-nivṛtti-siddhir nā 'sti. kutaḥ? dhanā'dinā duḥkhe nivṛtte paścād dhanā'di-kṣaye punar api duḥkhā'-nuvṛtti-darṣanād ity arthaḥ. tathā ca ṣṛuṭiḥ "amṛtatvasya tu nā
5 'ṣā 'sti vittene" 'ty-ādih.

«nanv evaṃ dhanā'dy-arjanasya kuñjara-ṣāuca-vad duḥkhā'-nivarta-
katve katham tatra pravṛttiḥ?» tatrā 'ha :

prātyahika-kṣut-pratikāra-vat tat-pratikāra-ceṣṭanāt puruṣār-
thatvam. 3.

10 dr̥ṣṭa-sādhana-janyāyām duḥkha-nivṛttāv atyanta-puruṣārthatvam eva
nā 'sti, yathā-katham-cit puruṣārthatvam tv asty'eva. kutaḥ? prātyahi-
kasya kṣud-duḥkhasya nirākaraṇa-vad eva tena dhanā'dinā duḥkha-nirā-
karaṇasya ceṣṭanād anveṣanād ity arthaḥ. ato dhanā'dy-arjane pravṛttir
upapadyata iti bhūvaḥ. kuñjara-ṣāucā'dikam apy āpāta-duḥkha-nivarta-
15 katayā manda-puruṣārtho bhavaty eve 'ti.

sa ca dr̥ṣṭa-sādhana-jo manda-puruṣārtho vijñāir heya ity āha :

sarvā'-sambhavāt sambhave 'pi sattā'-sambhavād dheyāḥ pra-
māṇa-kuṣalāiḥ. 4.

sa ca dr̥ṣṭa-sādhana-jo duḥkha-pratikāro duḥkhā'-duḥkha-viveka-ṣāstrā-
20 'bhijñāir heyo duḥkha-pakṣe nikṣepaṇīyaḥ. kutaḥ? sarvā'-sambhavāt sarva-
duḥkheṣu dr̥ṣṭa-sādhanāiḥ pratikārā'-sambhavāt. yatrā 'pi sambhavas,
tatrā 'pi pratigraha-pāpā'dy-utthā-duḥkhā'-vaçyakatvam āha : sambhave
'pī 'ti ; sambhave 'pi dr̥ṣṭo-pāya-nāntarīyakā'-di-duḥkha-samparkā'-vaçyam-
bhavād ity arthaḥ. tathā ca Yoga-sūtram : "pariṇāma-tāpa-saṃskāra-
25 duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkham vivekina" iti.

«nanu dr̥ṣṭa-sādhana-janye sarvasminn eva duḥkha-pratikāre duḥkha-
sambheda-niyamo 'prajojakaḥ ; tathā ca smaryate :

"yan na duḥkhena sambhinnam na ca grastam anantaram
abhilāṣo-panītaṃ ca, tat sukham svalp-padā'spadam" iti. »

30 tatrā 'ha :

utkarṣād api mokṣasya, sarvo-'tkarṣa-ṣṛuteḥ. 5.

dr̥ṣṭa-sādhanā'-sūdhyaasya mokṣasya dr̥ṣṭa-sādhana-sūdhya-rāḥjyā'-dibhya
utkarṣāt teṣu duḥkha-sattā 'vadhāryate ; api-ṣabdāt triguṇā'-tmakatvā'der
api. mokṣasyo 'tkarṣe pramāṇam sarvo-'tkarṣa-ṣṛuter iti ; "na ha vāi
35 ṣaṇīrasya sataḥ priyā'-priyayor apahatir asti ; aṣaṇīram vāva santam priyā-
'priye na sṛṣṭa" ity-ādinaḥ videha-kāivalyaasyo 'tkarṣa-ṣṛuter ity arthaḥ.

«nanu mā bhavatu dr̥ṣṭa-sādhanaḍ atyanta-duḥkha-nivṛttiḥ; adr̥ṣṭa-sādhanaḍ tu vāidika-karmaṇaḥ syāt; “apāma somam, amṛtā abhūme” ’ty-ādi-ṣṛuter» iti. tatrā ’ha:

aviṣeṣaḥ co ’bhayoḥ. 6.

ubhayaḥ eva dr̥ṣṭā-dr̥ṣṭayor atyanta-duḥkha-nivṛtṭy-asādhakatve ya-
thokta-tad-dhetutve cā ’viṣeṣa eva mantavya ity arthaḥ. etad eva Kāri-
kāyām uktam:

“dr̥ṣṭavad ānuṣṛavikaḥ; sa hy aviṣuddhi-kṣayā-’tiṣaya-yukta” iti.

guror anuṣṛūyata ity anuṣṛavo vedaḥ; tad-vihita-yāgā-’dir ānuṣṛavikaḥ.
sa dr̥ṣṭo-’pāya-vad evā ’viṣuddhyā hiṁsā-’di-pāpena vināci-sātiṣaya-phala-
katvena ca yukta ity arthaḥ. «nanu vāidha-hiṁsāyāḥ pāpa-janakatve
balavad-anīṣṭā-’nanubandhi-’ṣṭa-sādhanaṭva-rūpasya vidhy-arthasyā ’nupa-
pattir» iti cen, na; vāidha-hiṁsā-janyā-’niṣṭasye ’ṣṭo-’tpatti-nāntarīyakatvene
’ṣṭo-’tpatti-nāntarīyaka-duḥkhā-’dhika-duḥkhā-’janakatva-rūpasya balavad-
anīṣṭā-’nanubandhitvasya vidhy-aṅcasyā ’kṣateḥ. yat tu «vāidha-hiṁsā-
’tirikta-hiṁsūyā eva pāpa-janakatvam» iti, tad asat; samkoce pramāṇā-
’bhāvāt; Yudhiṣṭhira-’dīnām sva-dharme ’pi yuddhā-’dāu jñāti-vadhā-’di-
pratyavāya-parihārāya prāyaḥcitta-ṣṛavaṇāc ca;

“tasmūd yāsyāmy ahaṁ, tāta, dr̥ṣṭve ’maṁ duḥkha-saṁnidhim
trayī-dharmam adharmā-’dhyāṁ kimpāka-phala-saṁnibham”

20

iti Mārkaṇḍeya-vacanāc ca. “ahiṁsan sarva-bhūtāny anyatra tīrthebhya”
iti ṣṛutis tu vāidhā-’tirikta-hiṁsā-nivṛtṭer iṣṭa-sādhanaṭvam eva vakti, na tu
vāidha-hiṁsāyā anīṣṭa-sādhanaṭvā-’bhāvam apī ’ty-ādikam Yogavārtṭike
draṣṭavyam iti dik.

“na karmaṇā na prajāyā dhanena, tyāgenāi ’ke amṛtatvam ānaṣur” iti, 25

“tam eva viditvā ’ti mṛtyum eti, nā ’nyaḥ panthā vidyate ’yanāye”

’ty-ādi-ṣṛuti-virodhena tu soma-pānā-’dibhir amṛtatvaṁ gāuṇam eva man-
tavyam;

“ā-bhūta-samplavaṁ sthānam amṛtatvaṁ hi bhāṣyata”

iti Viṣṇupurāṇāt.

30

tad evaṁ dr̥ṣṭā-dr̥ṣṭo-’pāyayoḥ sāksāt-parama-puruṣārthā-’sādhanaṭve
sādhite tad-upāyā-’kāṁkṣāyām viveka-jñānam upāyo vaktavyaḥ. tatra
viveka-jñānam avivekā-’khyā-duḥkha-hetū-’ccheda-dvārāi ’va hāno-’pāya ity
āḥayenā ’dāv avivekam eve ’tara-pratiṣedhena heya-hetutayā pariṣeṣayati
praghaṭṭakena:

35

na svabhāvato baddhasya mokṣa-sādhano-’padeṣa-vidhiḥ. 7.

duḥkhā-’tyanta-nivṛtṭer mokṣatvasyo ’ktatayā bandho ’tra duḥkha-yoga
eva. tasya bandhasya puruṣe na svābhāvikatvaṁ vakṣyamāna-lakṣaṇam asti;

yato na svabhāvato baddhasya mokṣāya sādhanō 'padeṣasya grāntasya vidhir anuṣṭhānaṃ niyojyānāṃ ghaṭate. na hy agneḥ svābhāvikād āuṣpyān mokṣaḥ sambhavati; svābhāvikasya yāvad-dravya-bhāvitvād ity arthaḥ. tad uktam Īṣvara-gītāyām :

- 6 “yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,
na hi tasya bhaven muktir janmā-ntara-ṣatāir apī” 'ti.

yasmin sati kāraṇa-vilambād vilambo yasyo 'tpattāu na bhavati, tasya tat svābhāvikam iti svābhāvikatva-lakṣaṇam.

- « nanu sarvado 'palambhā 'patter duḥkhasya svābhāvikatva-ṣaṅkāi 'va
10 nāstī » 'ti cen, na; triguṇā- 'tmakatvena cittasya duḥkha-svabhāvatvè 'pi
sattvā- 'dhikyena 'bhībhavāt sadā duḥkhā- 'nupalabdhi-vad ātmano 'pi tad-
anupalabdhi-sambhavāt; duḥkha-svābhāvikatva-vādibhir bāuddhāiḥ citta-
syāi 'vā 'tmatā- 'bhyupagamāc ca. « athāi 'vam ātma-nāṣād eva mokṣo 'stv »
iti cen, na; aham baddho vimuktaḥ syām iti bandha-sāmānādhikarānyenūi
15 'va mokṣasya puruṣārthatvād iti.

« bhavaty ananuṣṭhānaṃ, tena kim? » ity ata āha :

svabhāvasyā 'napāyitvād ananuṣṭhāna-lakṣaṇam aprāmāṇyam. 8.

svabhāvasya yāvad-dravya-bhāvitvān mokṣā- 'sambhavena tat-sādhanō-
'padeṣṭr-ṣruter ananuṣṭhāna-lakṣaṇam aprāmāṇyaṃ syād ity arthaḥ.

- 20 « nanu ṣruti-balād evā 'nuṣṭhānaṃ syāt? » tatrā 'ha :

nā 'ṣakyo- 'padeṣa-vidhir, upadiṣṭe 'py anupadeṣaḥ. 9.

nā 'ṣakyāya phalāyo 'padeṣasyā 'nuṣṭhānaṃ sambhavati, yata upadiṣṭe
'pi vihite 'py aṣakyasyo 'pāye sa upadeṣo na bhavati, kim tū 'padeṣā- 'bhāsa
eva; bādhitam arthaṃ vedo 'pi na bodhayatī 'ti nyāyād ity arthaḥ.

- 25 ^ atra ṣaṅkate :

ṣukla-paṭa-vad bīja-vac cet, 10.

- « nanu svābhāvikasyā 'py apāyo dṛṣyate, yathā ṣukla-paṭasya svābhā-
vikam ṣauklyam rūgeṇā 'panīyate, yathā ca bījasya svābhāviky apy aṅkura-
ṣaktir agninā 'panīyate; ataḥ ṣukla-paṭa-vad bīja-vac ca svābhāvikasya
30 bandhasyā 'py apāyaḥ puruṣe sambhavatī 'ti tadvad eva tat-sādhanō-
'padeṣaḥ syād » iti ced ity arthaḥ.

samādhatte :

ṣakty-udbhavā- 'nuddbhavābhyām nā 'ṣakyo- 'padeṣaḥ. 11.

- ukta-dṛṣṭāntayor api nā 'ṣakyāya svābhāvikā- 'pāyāyo 'padeṣo lokānām
35 bhavati. kutaḥ? ṣakty-udbhavā- 'nuddbhavābhyām. dṛṣṭānta-dvaye hi

çāuklyā-'der āvirbhāva-tirobhāvāv eva bhavataḥ, na tu çāuklyā-'ñkura-
çaktyor apāyo bhavati; rajakā-'di vyāpārāir yogi-saṃkalpā-'dibhiḥ ca
rakta-paṭa-bhrṣṭa-bījayoḥ punaḥ çāuklyā-'ñkuraçakty-āvirbhāvād ity arthaḥ.
« nanv evam puruṣe 'pi duḥkha-çakti-tirobhāva eva mokṣo 'stv » iti cen,
na; duḥkhā-'tyanta-nivṛtter eva loka puruṣārthatvā-'nubhavāc chruti-
smṛtyoḥ puruṣārthatva-siddheḥ ca, na tu drṣṭāntayor iva tirobhāva-mātrasye
'ti. kim ca duḥkha-çakti-tirobhāva-mātrasya mokṣatve kadācid yogi-'çvara-
saṃkalpā-'dinā çakty-udbhavasya bhrṣṭa-bījeṣv iva mukteṣv api sambhavenā
'nirmokṣā-'pattir iti.

'svabhāvato bandham nirākṛtya nimittebhyo 'pi bandham apākaroti 10
sūtra-jātena. puruṣe duḥkhasya nāmittikatve 'pi jñānā-'dy-upāyo-'cchedya-
tvam na ghaṭeta; anūgatā-'vastha-sūkṣma-duḥkhasya yāvad-dravya-bhāvi-
tvād ity āçayena nāmittikatvam nirākriyate.

na kāla-yogato, vyāpino nityasya sarva-sambandhāt. 12.

nā 'pi kāla-sambandha-nimittakaḥ puruṣasya bandhaḥ. kutaḥ? vyāpino 15
nityasya kālasya sarvā-'vacchedena sarvadā muktā-'mukta-sakala-puruṣa-
sambandhāt; sarvā-'vacchedena sadā sakala-puruṣāṇām bandhā-'patter ity
arthaḥ. atra ca prakaraṇe kāla-deça-karmā-'dinām nimittatva-sāmānyam
nā 'palapyate; çruti-smṛti-yuktibhiḥ siddhatvāt; kim tu yan nāmittikatvam
pākaja-rūpā-'di-van nimitta-janyatvam, tad eva bandhe pratiṣidhyate, pu-
ruṣe bandhasyāu 'pādhikatvā-'bhyupagamāt. « nanu kālā-'di-nimittakatve
'pi sahakāry-antara-sambhavā-'sambhavābhyām vyavasthā syād » iti ced,
evam sati yat-samhyoge saty avaçyam bandhas, tatrāi va sahakāriṇi lāgha-
vād bandho yuktaḥ; puruṣe bandha-vyavahārasyāu 'pādhikatvenā 'py
upapatter iti kṛtam nāmittikatvene 'ti.

25

na deça-yogato 'py asmāt. 13.

deça-yogato 'pi na bandhaḥ. kutaḥ? asmāt pūrva-sūtro-'ktān muktā-
'mukta-sarva-puruṣa-sambandhāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

nā 'vasthāto, deha-dharmatvāt tasyāḥ. 14.

saṃghāta-viçeṣa-rūpatā-'khyā deha-rūpā yā 'vasthā, na tan-nimittato 30
'pi puruṣasya bandhaḥ. kutaḥ? tasyā avasthāyā deha-dharmatvāt; acetana-
dharmatvād ity arthaḥ. anya-dharmasya sāksād anya-bandhakatve 'tipra-
saṅgāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

« nanu puruṣasyā 'py avasthāyām kim bādhakam? » tatrā 'ha:

asaṅgo 'yam puruṣa iti. 15.

35

iti-çabdo hetv-arthe. puruṣasyā 'saṅgatvād avasthāyā deha-mātra-

dharmatvam iti pūrva-sūtreṇā 'nvayaḥ. puruṣasyā 'vasthā-rūpa-vikāra-
svikāre vikāra-hetu-saṃyogā-khyaḥ saṅgaḥ prasajyete 'ti bhāvaḥ. asaṅgate
ca ṛutīḥ: "sa yad atra kimcit paçyaty, ananvāgatas tena bhavati; asaṅgo
hy ayam puruṣa" iti. saṅgaḥ ca saṃyoga-mātram na bhavati; kāla-deça-
5 sambandhasya pūrvam uktatvāt; ṛuti-smṛtiṣu padma-pattra-stha-jalene 'va
padma-patrasya 'saṅgatāyāḥ puruṣā-saṅgatāyām dṛṣṭāntatā-çravanāc ca.

na karmaṇā, 'nya-dharmatvād atiprasakteç ca. 16.

na vihitā-niṣiddha-karmaṇā 'pi puruṣasya bandhaḥ; karmaṇām anātma-
dharmatvāt; anya-dharमेṇa sāksād anyasya bandhe ca muktasyā 'pi
10 bandhā-patteḥ. «nanu sva-svo-pādhi-karmaṇā bandhā-ñgikāre nā 'yam
doṣa» ity āçayena hetv-antaram āha: atiprasakteç ce 'ti. pralayā-dāv api
duḥkha-yoga-rūpa-bandhā-patteç ce 'ty arthaḥ. saha-kāry-antara-vilambato
vilamba-kalpanām ca prāg eva nirākṛtam "na kāla-yogata" ity ādi-sūtra iti.

«nanv evaṃ duḥkha-yoga-rūpo 'pi bandhaḥ karma-sāmānādhikaranyā-
15 'nurodhena cittasyāi 'vā 'stu; duḥkhasya citta-dharmatāyāḥ siddhatvāc ca.
kim-artham puruṣasyā 'pi kalpyate bandha?» ity āçāṅkūyam āha:

vicitra-bhogā-'nupapattir anya-dharmatve. 17.

duḥkha-yoga-rūpa-bandhasya citta-mātra-dharmatve vicitra-bhogā-'n-
upapattiḥ. puruṣasya hi duḥkha-yogaṃ vinā 'pi duḥkha-sākṣātkārā-khya-
20 bhoga-svikāre sarva-puruṣa-duḥkhā-dīnām sarva-puruṣa-bhogyatā syān,
niyāmakā-bhāvāt. tataç cā 'yam duḥkha-bhoktā 'yam ca sukha-bhokte
'ty ādi-rūpa-bhoga-vāicitryam no 'papadyete 'ty arthaḥ. ato bhoga-vāicitryo-
'papattaye bhoga-niyāmakatayā duḥkhā-di-yoga-rūpo bandhaḥ puruṣe 'pi
svikāryaḥ. sa ca puruṣe duḥkha-yogaḥ pratibimba-rūpa eve 'ti prāg evo
25 'ktam. pratibimbaç ca svo-pādhi-vṛtter eva bhavati 'ti na sarva-puṃsām
sarva-duḥkha-bhoga iti bhāvaḥ. citta-vṛtti-bodhe puruṣasyā 'nādiḥ sva-
svāmi-bhāvaḥ sambandho hetur iti Yoga-bhāṣyād ayam siddhāntaḥ siddhaḥ.
citte ca puruṣasya svatvam sva-bhukta-vṛtti-vāsanā-vattvam iti. yat tu
<cittasyāi 'va bandha-mokṣāu, na puruṣasye> 'ti ṛuti-smṛtiṣu gīyate, tad
30 bimba-rūpa-duḥkha-yoga-rūpam pāramārthikam bandham ādāya bodhyam.

sākṣāt-prakṛti-nimittakatvam api bandhasyā 'pākaroti:

prakṛti-nibandhanāc cen, na, tasyā api pāratantryam. 18.

«nanu prakṛti-nimittād bandho bhavaty» iti cen, na, yatas tasyā api
bandhakatve saṃyoga-pāratantryam uttara-sūtre vakṣyamāṇam asti. saṃh-
35 yoga-viçeṣam vinā 'pi bandhakatve pralayā-dāv api duḥkha-bandha-pra-
saṅgād ity arthaḥ.

prakṛti-nibandhanā ced iti pāṭhe tu prakṛti-nibandhanā ced baddhate
'ty arthaḥ.

ato yat-para-tantrā prakṛtir bandha-kāraṇam sambhavet, tasmād eva saṃyoga-viṣeṣād āupādhiko bandho, 'gni-saṃyogāj jalāu-ṣṇya-vad iti sva-siddhāntam anenāi 'va prasaṅgenā 'ntarāla evā 'vadhārayati :

na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād rte. 19.

5

tasmāt tad-yogād rte prakṛti-saṃyogaṃ vinā na puruṣasya tad-yogo bandha-samparko 'sti; api tu tata eva bandhaḥ. bandhasyāu-'pādhikavalābhāya naḥ-dvayena vakro-'ktiḥ. yadi hi bandhaḥ prakṛti-saṃyoga-janyaḥ syāt pūkaja-rūpa-vat, tadā tadvad eva tad-viyoge 'py anuvarteta. na cā dvitīya-kṣaṇā-'der duḥkha-nāṣakatvaṃ kalpyam; kāraṇa-nāṣasya kārya-10 nāṣakatāyāḥ kṛptatvena tenāi 'vo 'papattāv asmābhis tad-akalpanāt. vṛttir hi duḥkhā-'der upādānam. ato dīpa-ṣikha-vat kṣaṇa-bhaṅgurayā vṛtter āṇu-vināṣitvenāi 'va tad-dharmāṇāṃ duḥkhe-'cchā-'dīnām āṇu-vināṣaḥ sambhavati 'ti. ataḥ prakṛti-viyoge bandhā-'bhāvād āupādhika eva bandho, na tu svābhāviko nūmittiko ve 'ti. tathā saṃyoga-nivṛttir eva sāksād 15 dhāno-'pūya ity api vakro-'kti-phalam. tathā ea smṛtiḥ :

“yathā jvalad-grhā-'cṣiṣṭa-grhaṃ vicchidya rakṣyate,
tathā sadoṣa-prakṛti-vicchinno 'yaṃ na ṣocati” 'ti.

vāiṣeṣikāṇāṃ iva pāramārthiko duḥkha-yoga iti bhramo mā bhūd ity etad-arthaṃ nitye 'ty-ādi. yathā svabhāva-ṣuddhasya sphaṭikasya rāga-20 yogo na japū-yogaṃ vinā ghaṭate, tathāi 'va nitya-ṣuddhā-'di-svabhāvasya puruṣasyo 'pādhi-saṃyogaṃ vinā duḥkha-saṃyogo na ghaṭate; svato duḥkhā-'dy-asambhavād ity arthaḥ. tad uktam Sāure :

“yathā hi kevalo raktaḥ sphaṭiko lakṣyate janāiḥ
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa” iti.

25

nityatvaṃ kālā-'navacchinnavatvaṃ, ṣuddhā-'di-svabhāvatvaṃ ca nitya-ṣuddhatvā-'dikam. tatra nitya-ṣuddhatvaṃ sadā-pāpa-punya-ṣūnyatvaṃ, nitya-buddhatvaṃ alupta-cid-rūpatvaṃ, nitya-muktatvaṃ sadā-pāramārthika-duḥkhā-'yuktatvaṃ. pratibimba-rūpa-duḥkha-yogas tv apāramārthiko bandha iti bhāvaḥ. ātmano nitya-ṣuddhatvā-'dāu ca ṣrutir “āyā ātmā 30 san-mātro nityaḥ ṣuddho buddhaḥ satyo mukto nirañjano vibhur” ity-ādiḥ. «nanv asya manana-ṣāstratvād atrā 'rthe yuktir api vaktavye» 'ti cet, satyam. na tad-yogas tad-yogād rta ity anena nitya-ṣuddhatvā-'dāu yuktir apy uktāi 'va. tathā hy ātmano nityatva-vibhutvā-'dikam tāvan nyāyā-'di-darṣaneṣv eva sādhitam. tatra nityasya vibhor ātmano yad-yogaṃ vinā 35 duḥkhā-'dy-akhila-vikārūr yogo na bhavati, tasyāi 'vā 'ntaḥkaraṇasya sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvaṃ eva yuktam lāghavāt; sarva-vikāreṣv antaḥkaraṇasyāi 'vū 'nvaya-vyatirekābhyāṃ ca. na punar antar-vikāreṣu manaso nimittatvaṃ ātmanaḥ co 'pādānatvaṃ yuktam;

kāraṇa-dvaya-kalpane gāuravāt. « nanv ahaṃ sukhī duḥkhī karomī 'ty-
 ādy-anubhavād ātmano vikāro-'pādānatva-siddhir » iti cen, na; ahaṃ gāura
 ity-ādi-bhrama-ṣatā-'ntaḥpātītvenā 'prāmāṇya-ṣaṅkā-'skanditatayo 'kta-pra-
 tyakṣāṇām ukta-tarkā-'nugrhitā-'numānā-'pekṣayā durbalatvāt. ātmanaḥ
 5 cin-mātratve tu yuktir agre vakṣyata iti dik. asya sūtrasyāi 'va 'rthaḥ
 Kārikayā 'py uktaḥ :

“ tasmāt tat-saṃyogād acetanaṃ cetanāvad iva liṅgam,
 guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna ” iti.

kartṛtvam atra duḥkhitvā-'di-sakala-vikāro-'palakṣaṇam. tathā Yoga-sūtre
 10 'py asya sūtrasyāi 'vā 'rtha uktaḥ : “ draṣṭṛ-dṛṣṭayoh saṃyogo heya-hetur ”
 iti; Gītāyām ca :

“ puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān ” iti.

prakṛti-sthaḥ prakṛtāu saṃyuktaḥ. tathā ca ṣrutāv api :

“ ātine-'ndriya-mano-yuktam bhokte 'ty āhur manīṣiṇa ” iti.

15 na ca « kālā-'di-vad eva prakṛti-saṃyogo 'pi muktā-'mukta-puruṣa-
 sādhiṛanāṭayā katham bandha-hetur » iti vācyam; janmā-'para-nāmaḥ
 sva-sva-luddhi-bhāvā-'panna-prakṛti-saṃyoga-viṣeṣasyāi 'vū 'tra saṃyoga-
 ṣabdā-'rthatvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātāt; buddhi-vṛtty-
 upādhiṇī 'va puruṣe duḥkha-yogāc ca. vāiṣeṣikā-'di-vad eva bhoga-
 20 janakatā-'vacchedakātvenā 'ntaḥkaraṇa-saṃyoge vāijātyaiḥ cā 'smābhir api
 'ṣṭam. ato na suṣupty-ādāu bandha-prasaṅgaḥ. svātman ca sva-bhukta-
 vṛtti-vāsanā-vattvam. yat-kiṃcid-vṛtti-tat-saṃskāra-pravāho 'py anādir;
 ataḥ sva-svāmi-bhāva-vyavasthitih. kaṣcit tu « prakṛti-puruṣayoh saṃyogā-
 'ṅgikāre puruṣasya pariṇāma-saṅgāu prasajjeyātām; ato 'trā 'viveka eva
 25 yoga-ṣabdā-'rtho, na tu saṃyoga » iti. tau na; “ tad-yogo 'py avivekā ”
 iti sūtrenā 'vivekasya yoga-hetutāyā eva sūtra-kāreṇa vakṣyamāṇatvāt;
 “ sva-svāmi-ṣaktyoh svarūpo-'palabdhi-hetuḥ saṃyogas, ” “ tasya hetur
 avidye ” 'ti sūtrābhyām Pātāñjale 'pi saṃyoga-hetutvasyāi 'vā 'vidyāyā
 uktatvāc ca. kiṃ ca vivekā-'bhāva-rūpasyā 'vivekasya saṃyogatve pralayā-
 30 'dāv api prakṛti-puruṣa-saṃyoga-sattvena bhogū-'dy-āpattiḥ. mithyājñāna-
 rūpasyā 'vivekasya ca saṃyogatve ātmā-'ṣṛayaḥ; pum-prakṛti-saṃyogasyā
 'jñānā-'di-hetutvād iti. tasmād avivekā-'tirikto yogo vaktavyaḥ; sa ca
 saṃyoga evā, 'nyasyā 'prāmāṇikatvāt. saṃyogaḥ ca na pariṇāmaḥ; sāmānya-
 guṇā-'tirikta-dharmo-'tpattyāi 'va pariṇāmitva-vyavalāhāt; anyathā kūṭa-
 35 sthasya sarvagatatva-rūpa-vibhūtvā-'nupapatteḥ. nā 'pi saṃyoga-mātraṃ
 saṅgaḥ; pariṇāma-hetu-saṃyogasyāi 'va saṅga-ṣabdā-'rthatāyā uktatvād iti.
 « nanu tathā 'pi katham vibhvoḥ prakṛti-puruṣayor mahad-ādi-hetur anityaḥ
 saṃyogo ghaṭata » iti cen, na; prakṛteḥ paricchinā-'paricchinna-trividha-
 guṇa-samudāya-rūpatayā paricchinna-guṇā-'vacchedena puruṣa-saṃyogo-

'tpatteḥ sambhavāt; ṣṛuti-smṛti-siddhatvāt prakṛti-saṃyoga-kṣobhayor iti. etac ca Yogavārttike prapāṇcitam asmābhiḥ. aparas tu «bhogya-bhoktṛ-yogyatāi vā 'nayoḥ saṃyoga» ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-nupapatteḥ; anityatve kim aparāddham saṃyogena, pariṇāmitvā-patteḥ samānatvāt? bhogya-bhoktṛ-yogyatāyāḥ saṃyoga-rūpa-
5 tvasya sūtrā-diṣṭy anuktatvenā 'prāmāṇikatvāc ce 'ti. tasmāt saṃyoga-
viṣeṣa evā 'tra bandhā-khya-heya-hetutayā sūtra-kārā-bhipreta iti svayam
bandha-hetur avadhāritāḥ.

idānīm nāstikā-bhipretā api bandha-hetavo nirākartavyāḥ. tatra

“śaḍ-abhijño daṣa-balo 'dvaya-vādī vināyaka”

10

ity-Anuṣāsanā-'di-siddhāḥ kṣaṇika-vijñānā-'tma-vādinō bāuddha-prabhedā
evam āhuḥ: «nā 'sti prakṛty-ādi bāhyam vastu, yena tat-saṃyogād āupā-
dhikas tāttviko vā bandhaḥ syāt; kim tu kṣaṇika-vijñāna-saṃtāna-mātram
advitīyam tattvam; anyat sarvaṃ sāmṃvṛtikam, sāmṃvṛtiḥ cā 'vidyā mithyā-
jñānā-khyā; tata eva bandha» iti. tathā ca tāir uktam: 15

“abhinno 'pi hi buddhy-ātmā viparyāsa-nidarṇanāḥ
grāhya-grāhaka-saṃvitti-bhedavān iva lakṣyata” iti.

tan-matam ādāu nirākriyate:

nā 'vidyāto 'py, avastunā bandhā-'yogāt. 20.

api-ṣaḍaḥ pūrvokta-kālā-'dy-apekṣayā. avidyāto 'pi na sāksād bandha-
20 yogo 'dvāita-vādinām; teṣāṃ avidyāyā apy avastutvena tayā bandhā-'nau-
cityāt. na hi svāpna-rajjivā bandhanam dṛṣṭam ity arthaḥ. «bandho 'py
avāstava» iti cen, na; svayam sūtra-kāreṇa nirākariṣyamūnatvāt; vijñānā-
'dvāita-ḥṛavāno-'ttaram bandha-nivṛttaye yogā-'bhyāsā-'bhyupagama-viro-
dhāc ca; bandha-mithyātva-ḥṛavānena bandha-nivṛtṭy-ākhyā-phala-siddhatva-
25 niṣṇayāt tad-artham bahv-āyāsa-sādhya-yogā-'nuṣṭhānā-'sambhavād iti.

vastutve siddhānta-hāniḥ. 21.

yadi cā 'vidyāyā vastutvaṃ svikriyate, tadā svā-'bhyupagatasyā 'vidyā-
'nṛtatvasya hānir ity arthaḥ.

vijātiya-dvāitā-'pattiḥ ca. 22.

30

kim cā 'vidyāyā vastutve kṣaṇika-vijñāna-saṃtānād vijātiyam dvāitam
prasaṃjyeta; tac ca bhavatām anīṣṭam ity arthaḥ. saṃtānā-'ntahpāti-vyakti-
nām ānantyāt sajātiya-dvāitam iṣyate eve 'ty āṇayena vijātiye 'ti viṣeṣaṇam.
«nanv avidyāyā api jñāna-viṣeṣatvād avidyayā 'pi katham vijātiya-dvāitam»
iti cen, na; jñāna-rūpā-'vidyāyā bandho-'ttarakālīnatayā vāsanā-rūpā-'vi-
35 dyāyā eva tāir bandha-hetutvā-'bhyupagamāt. vāsanā tu jñānād vijātiyā

've 'ti. ebhiḥ ca sūtrāir Brahma-mīmāṃsā-siddhānto nirākriyata iti bhramo na kartavyaḥ; Brahma-mīmāṃsāyām kenā 'pi sūtreṇā 'vidyā-mātrato bandhasyā 'nuktatvāt; "avibhāgo vacanād" ity-ādi-sūtrāir Brahma-mīmāṃsāyā abhipretasyā 'vibhāga-lakṣaṇā-'dvāitasyā 'vidyā-'di-vāstavatve 'py a virodhāc
 5 ca. yat tu vedānti-bruvāṇām ādhunikasya māyā-vādasyā 'tra liṅgam dr̥ṣyate, tat teṣāṃ api vijñāna-vādy-ekadeṣitayā yuktam eva

"māyāvādam asac-chāstram pracchannam bāuddham eva ca mayāi 'va kathitaṃ, devi, kalāu brāhmaṇa-rūpiṇe"

'ty-ādi-Padmapurāṇa-stha-Īva-vākya-paramparābhyaḥ. na tu tad vedānta-
 10 matam;

"vedā-'rtha-van mahā-śāstram māyāvādam avāidikam"

iti tad-vākya-ṣeṣād iti. māyā-vādinō 'tra ca nā sāksāt prativāditvaṃ, vijātiye 'ti viṣeṣaṇa-vāiyarthiūt; māyā-vāde sajātiya-dvāitasyā 'py an-
 abhyupagamād iti. tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-
 15 vyavasthāi 'va sāksān nirākriyate; anayāi 'va ca rītyā navīnānām api pracchanna-bāuddhānām māyā-vādinām avidyā-mātrasya tucchasya bandha-
 hetutvaṃ nirākṛtaṃ veditavyam. asman-mate tv avidyāyāḥ kūṣṭha-
 nityatā-rūpa-pāramārthikatvā-'bhāve 'pi ghaṭā-'di-vad vāstavatvena vakṣya-
 māṇa-saṃyoga-dvārā bandha-hetutve yathokta-bādhdā-'navakāṣaḥ. evaṃ
 20 yoga-mate brahma-mīmāṃsā-mate 'pī 'ti.

ṣaṅkate :

viruddho-'bhaya-rūpā cet. 23.

«nanu viruddhaṃ yad ubhayaṃ sad asac ca sad-asad-vilakṣaṇaṃ vā, tad-rūpāi 'vā 'vidyā vaktavyā? ato na tayā pāramārthikā-'dvāita-bhaṅga»
 25 iti ced ity arthaḥ. svayaṃ tu sad-asattvaṃ prapañcasya yad vakṣyati, tatra sattvā-'sattve vyaktā-'vyaktatva-rūpatvād viruddhe eva na bhavata iti sūcayitum viruddha-pado-'pādānam.

pariharati :

na tādr̥k-padārthā-'pratīteḥ. 24.

30 sugamam. api cū 'vidyāyāḥ sāksād eva duḥkha-yogā-'khyā-bandha-
 hetutve jñānenā 'vidyā-kṣayā-'nantaram prārabdha-bhogā-'nupapattiḥ;
 bandha-paryāyasya duḥkha-bhogasya kṛāṇa-nāṣād iti. asmad-ādi-mate tu
 nā 'yaṃ doṣaḥ; saṃyoga-dvārāi 'vā 'vidyā-karmā-'dīnām bandha-hetutvāt.
 janmā-'khyāc ca saṃyogaḥ prārabdha-samāptiṃ vinā na naṣyati 'ti.

35 punaḥ ṣaṅkate :

na vayaṃ ṣaṭ-padārtha-vādinō vāiṣeṣikā-'di-vat. 25.

• «nanu vāiṣeṣikā-'dy-āstika-van na vayaṃ ṣaṭ-ṣoḍaṣū-'di-niyata-padārtha-

vādinah. ato 'pratīto 'pi sad-asad-ātmakaḥ sad-asad-vilakṣaṇo vā padārtho 'vidye 'ty abhyupeyam » iti bhāvaḥ.

pariharati :

anīyatatve 'pi nā 'yāuktikasya saṃgraho, 'nyathā bālo-'nmattā-'di-samatvam. 26.

padārtha-niyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yukti-viruddhasya sad-asad-ātmaka-padārthasya saṃgraho bhavad-vacana-mātrūc chi-
śyānām na sambhavati ; anyathā bālakū-'dy-uktasyā 'py ayāuktikasya
saṃgrahaḥ syād ity arthaḥ. ṣṛuṭy-ādikaṃ cā 'sminn arthe sphuṭam nā
'sti ; yukti-virodhena ca saṃdigdha-ṣṛuter arthā-'ntara-siddhir iti bhāvaḥ. 10

“ nā 'sad-rūpā na sad-rūpā māyā nāi 'vo 'bhayā-'tmikā
sad-asadbhyām anirvācyā mithyā-bhūtā sanātānī ”

'ty-ādi-Sāurā-'di-vākyānām tv ayam arthaḥ :

“ vikāra-jananīm māyām aṣṭa-rūpām ajāṃ dhruvām ”

ity-ādi-ṣṛuṭi-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrva- 15
pūrva-vikāra-rūpāṇi prati-kṣaṇam apyāt ; nā 'pi paramārthā-'satī bhavaty,
artha-kriyā-kāritvena. caṇa-ṣṛṅga-vilakṣaṇatvāt ; nā 'pi tad-ubhayā-'tmikā
virodhāc ca. ataḥ sad-asadbhyām anirvācyā saty eve 'ty asaty eve 'ti ca
nirdhāryo 'padeṣṭum aṇakya ; kim tu mithyā-bhūtā layā-'khyā-vyāvahārikā-
'sattva-vatī pariṇāmi-nityatā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac cā 20
'gre prapañcayisyāma iti dik. etat-prakaraṇo-'panyastāni ca sarvāṇy eva
dūṣaṇāny ādhunike 'pi māyā-vāde yojanīyāni.

apare nāstikā āhuḥ : « kṣaṇikā bāhya-viṣayāḥ santi, teṣāṃ vāsanayā
jīvasya bandha » iti. tad api dūṣayati :

nā 'nādi-viṣayo-'parāga-nimittako 'py asya. 27.

25

asyā 'tmanah pravāha-rūpeṇā 'nādir yā viṣaya-vāsanā, tan-nimittako
'pi bandho na sambhavati 'ty arthaḥ.

nimittato 'py asye 'ti pāṭhas tu samīcīnaḥ.

atra hetum āha :

na bāhyā-'bhyantarayor uparañjyo-'parañjaka-bhāvo 'pi, deṇa- 30
vyavadhānāt, Srughna-stha-Pāṭaliputra-sthayor iva. 28.

tan-mate paricchinno dehā-'nta-stha evā 'tmā. tasyā 'bhyantarasya na
bāhya-viṣayeṇa saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavati. kutaḥ ?
Srughna-stha-Pāṭaliputra-sthayor iva deṇa-vyavadhānāt ity arthaḥ. saṃ-
yoge saty eva hi vāsanā-'khyā-uparāgo drṣṭaḥ ; yathā mañjiṣṭhā-vastrayor, 35
yathā vā puṣpa-sphaṭikayor iti.

api-çabdena sva-mate 'pi saṃyogā-'bhāvā-'dih samuccīyate. — Srughna-Pāṭaliputrāu viprakṛṣṭāu deça-viçeṣāu.

« nanu bhavatām indriyānām ivā 'smākam ātmano viṣaya-deçe gamanād viṣaya-saṃyogena viṣayo-'parāgo vaktavyaḥ. » tatrā 'ha :

6 dvayor eka-deça-labdho-'parāgān na vyavasthā. 29.

dvayor baddha-muktā-'tmanor ekasmin viṣaya-deçe labdha-viṣayo-'parāgān na bandha-mokṣa-vyavasthā syāt; muktasyā 'pi bandhā-'pattir ity arthaḥ.

atra çaṅkate :

adrṣṭa-vaçāc cet, 30.

10 « nanv eka-deça-sambandhena viṣaya-saṃyoga-sāmye 'py adrṣṭa-vaçād evo 'parāga-lābha » iti ced ity arthaḥ.

pariharati :

na dvayor eka-kālā-'yogād upakāryo-'pakāraka-bhāvaḥ. 31.

15 kṣaṇikatvā-'bhyupagamād dvayor karṭṛ-bhoktror eka-kālā-'sattvena no 'pakāryo-'pakāraka-bhāvaḥ; na karṭṛ-niṣṭhā-'drṣṭena bhokṭṛ-niṣṭho viṣayo-'parāgaḥ sambhavati 'ty arthaḥ.

çaṅkate :

putra-karma-vad iti cet, 32.

20 « nanu yathā pitṛ-niṣṭhena putra-karmanā putrasyo 'pakāro bhavati, tadvad vyadhikaraṇenāi 'vā 'drṣṭena viṣayo-'parāgaḥ syād ity arthaḥ.

drṣṭāntā-'siddhyā pariharati :

nā-'sti hi tatra sthira ekā-'tmā, yo garbhādhānā-'dinā saṃskriyeta. 33.

25 putreṣṭyā 'pi tan-mate putrasyo 'pakāro na ghaṭate. hi yasmāt tatra tan-mate garbhādhānam ārabhya janma-paryantaṁ sthāyī eka ātmā nā 'sti, yo janmo-'ttarakālīna-karmā-'dhikārā-'rtham putreṣṭyā saṃskriyete 'ti drṣṭāntasyā 'py asiddhir ity arthaḥ. asman-mate tu sthāiryā-'bhyupagamāt tatrā 'py adrṣṭa-sūmānādhikaranyam evā 'sti; putreṣṭyā janitena putro-'pādhi-niṣṭhā-'drṣṭenāi 'va putro-'pādhi-dvārā putrasyo 'pakārūd ity asman-30 mate 'pi na drṣṭāntā-'siddhir iti bhāvaḥ.

« nanu bandhasyā 'pi kṣaṇikatvād aniyata-kāraṇako 'bhāva-kāraṇako vā bandho 'stv » ity āçayenā 'paro nāstikaḥ pratyavatiṣṭhate :

'sthira-kāryā-'siddheḥ kṣaṇikatvam. 34.

bandhasye 'ti çeṣaḥ. bhāvas tū 'kta eva. atrā 'yam prayogaḥ : vivādā-
'spādam bandhā-'di kṣaṇikam ; sattvāt ; dīpā-çikhā-'di-vad iti. na ca ghaṭā-
'dāu vyabhicāraḥ ; tasyā 'pi pakṣa-samatvāt. etad evo 'ktaṃ sthira-kāryā-
'siddher iti.

samādhatte :

na, pratyabhijñā-bādhāt. 35.

na kasyā 'pi kṣaṇikatvam ; yad evā 'ham adrākṣaṃ, tad evā 'ham
sprṣāmi 'ty-ādi-pratyabhijñayā sthāirya-siddheḥ kṣaṇikatvasya bādhāt ;
pratipakṣā-numānena 'ty arthaḥ. tad yathā : bandhā-'di sthiram ; sattvāt ;
ghaṭā-'di-vad iti. asman-mata evā 'nukūla-tarka-sattvena na sat-pratipak- 10
ṣatā. pradīpā-'dāu ca sūkṣmā-'neka-kṣaṇā-'nākalanena kṣaṇikatva-bhrama
eva pareṣām iti.

çruti-nyāya-virodhāc ca. 36.

"sad eva, sūmye, 'dam agra āsīt," "tama eve 'dam agra āsīd" ity-
ādi-çrutibhiḥ "katham asataḥ saj jāyete" 'ty-ādi-çrūtā-'di-yuktibhiḥ ca 15
kārya-kāraṇā-'tmakā-'khila-prapañce kṣaṇikatvā-'numānasya virodhān na
kṣaṇikatvaṃ kasyā 'pī 'ty arthaḥ.

dṛṣṭāntā-'siddheç ca. 37.

pradīpā-çikhā-'di-dṛṣṭānte kṣaṇikatvā-'siddheç ca na kṣaṇikatvā-
'numānam ity arthaḥ. 20

kiṃ ca kṣaṇikatā-vādinām mrd-ghaṭā-'di-sthale 'pi kārya-kāraṇa-bhāvaḥ
pravṛtti-nivṛtṭy-anyathā-'nupapatti-siddho no 'papadyete 'ty āha :

yugapaj jāyamānayoṛ na kārya-kāraṇa-bhāvaḥ. 38.

kiṃ yugapaj jāyamānayoḥ kārya-kāraṇa-bhāvaḥ, kiṃ vā kramikayoḥ ?
tatra nā 'dyo vinigamakā-'bhāvā-'dibhya iti bhāvaḥ. 25

nā 'ntya ity āha :

pūrvā-'pāye uttarā-'yogāt. 39.

pūrvasya kāraṇasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anāucityād
api na kṣaṇika-vāde sambhavati kārya-kāraṇa-bhāvaḥ ; upādāna-kāraṇā-
'nugatataiyāi 'va kāryā-'nubhavād iti arthaḥ. 30

upādāna-kāraṇam adhikṛtyāi 'va dūṣaṇā-'ntaram āha :

tad-bhāve tad-ayogād ubhaya-vyabhicārād api na. 40.

yataḥ pūrvasya bhāva-kāla uttarasyā 'sambandho, 'ta ubhaya-vyabhi-
cārād anvaya-vyatireka-vyabhicārād api na kārya-kāraṇa-bhāva ity arthaḥ.*

tathā hi: yado 'pādeyo-'tpattis, tado 'pādānam, yadā co 'pādānā-'bhāvas,
tado 'pādeyo-'tpatty-abhāva ity anvaya-vyatirekenāi 'vo 'pādāno-'pādeyayoḥ
kārya-kāraṇa-bhāva-graho bhavati. tatra kṣaṇikatvena kramikayos tayoḥ
viruddha-kālatayā 'nvaya-vyatireka-vyabhicārābhyām na kārya-kāraṇa-
5 bhāva-siddhir iti.

« nanu nimitta-kāraṇasye 'vo 'pādāna-kāraṇasyā 'pi pūrva-bhāva-mātre-
nāi 'va kāraṇatā 'stu. » tatrā 'ha:

pūrva-bhāva-mātre na niyamaḥ. 41.

pūrva-bhāva-mātrā-'bhyupagame ce 'dam evo 'pādānam iti niyamo na
10 syāt; nimitta-kāraṇānām api pūrva-bhāvū-'viśeṣāt. upādāna-nimittayoḥ
vibhāgaḥ sarva-loka-siddha ity arthaḥ.

apare tu nāstikā āhuḥ: « vijñānā-'tirikta-vastv-abhāvena bandho 'pi
svapna-padārtha-vat; ato 'tyanta-mithyātvena na tatra kāraṇam astī » 'ti.
tan-matam apākaroti:

15 na vijñāna-mātram, bāhya-pratiteḥ. 42.

na vijñāna-mātram tattvam; bāhyā-'rthānām api vijñāna-vat pratīti-
siddhatvād ity arthaḥ.

« nanu lāghava-tarkeṇa svapnā-'di-drṣṭāntāir dṛṣyatva-hetuka-mithyā-
tvā-'numānena bāhya-vastv-anubhavo bādhanīyaḥ. atra bhavatām ṣruti-
20 smṛti' api staḥ: "cid dhī 'dam sarvam,"

« tasmād vijñānam evā 'sti, na prapañco na saṃsṛtir »

ity-ādī » iti. ato dūṣaṇā-'ntaram āha:

tad-abhāve tad-abhāvāc chūnyam tarhi. 43.

tañhi bāhyā-'bhāve chūnyam eva prasajyeta, na tu vijñānam api. kutaḥ?
25 tad-abhāve tad-abhāvād, bāhyū-'bhāve vijñānasyā 'py abhāva-prasaṅgāt;
vijñāna-pratīter api bāhya-pratīti-vad avastu-viśayatvā-'numāna-sambhavāt;
vijñāna-pramāṇasya kvā 'py asiddhatvāc ca; tathā vijñāne pramāṇānām
api bāhyatayā 'palāpāc ce 'ty arthaḥ. « nanv anubhave kasyā 'pi vivādā-
'bhāvena nā 'sti tatra pramāṇā-'pekṣe » 'ti cen, na; chūnya-vādinām eva tatra
30 vivādāt. « athā 'satā 'pi pramāṇena vastu sidhyati; viśayā-'bādhasyāi 'va
pramāṇya-prayojakatvān, na tu pramāṇa-pāramārthikatvasye » 'ti cen, na;
evam saty asat-pramāṇasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-
'nveṣaṇasyā 'yogāt. « athā 'san-madhye 'pi vyāvahārika-sattva-rūpo viśeṣaḥ
pramāṇā-'diṣv eṣṭavya » iti cod, āyātam mārgena. kim punar idaṁ vyāva-
35 hārikatvam? yadi pariṇāmitvaṁ, tadā 'smābhir apī 'dṛṣam eva sattvaṁ
'grāhya-grāhaka-pramāṇānām iṣṭam; ṣukti-rajatā-'di-tulyatvasyāi 'va pra-

pañce 'smābhīḥ pratiśedhāt. yadi punaḥ pratiyamānatā-mātram, tadā 'pi ;
 tādṛṣāir eva pramāṇāir bāhyā-rthasyā 'pi siddhi-prasaṅgāt. lāghava-tarkā-
 'nugr̥hītena yathā-kathamoid-anumānenāi 'va bādhas tu vijñāne 'pi samāna
 iti. etenā 'dhunikānām vedānti-bruvāṇām api mataṃ vijñāna-vāda-tulya-
 yoga-kṣematayā nirastam. vijñāna-mātra-satyatā-pratipādaka-ṣṛuṭi-smṛtayas
 tu kūṭasthatva-rūpām pāramārthika-sattām eva bāhyānām pratiśedhanti,
 na tu pariṇāmitva-rūpām vyāvahārika-sattām api ;

“yat tu kālā-ntarenā 'pi nā 'nya-samjñām upāiti vāi
 pariṇāmā-di-sambhūtām, tad vastu, nr̥pa, tac ca kim ?”

“vastu rāje 'ti yal loke, yat tu rāja-bhaṭā-'dikam, 10
 tathā 'nyac ca, nr̥pe, 'ttham tu na sat saṃkalpanāmayam”

iti Viṣṇupurāṇā-'dibhyaḥ pariṇāmitvasyāi 'vā 'sattātvā-'vagamād iti. saṃ-
 kalpanāmayam iṣvarā-di-saṃkalpa-racitam. etena

“vijñānamayam evāi 'tad aṣeṣam avagacchate”

'ty-ādinā Viṣṇupurāṇe Māyāmoha-rūpiṇā Viṣṇunā 'surebhyo 'pi tattvam 15
 eva 'padiṣtam, te tv anadhikārā-'di-doṣāir viparītā-rtha-grahaṇena vijñāna-
 vādino nāstikā bābhūvur ity avagantavyam. tad etat sarvam Brahma-
 mīmāṃsā-bhāṣye māyā-vāda-nirasana-prasaṅgato vistāritam asmābhīḥ.

« nanv evam bhavatu ṣūnyam eva tattvam ; tadā sutarām eva bandha-
 kāraṇā-'nveṣaṇam na yuktaṃ tucchatvād » iti nāstika-ṣiromaṇiḥ praty- 20
 avatiṣṭhate :

**ṣūnyam tattvam, bhāvo vināṣyati, vastu-dharmatvād vinā-
 ṣasya. 44.**

ṣūnyam eva tattvam, yataḥ sarvo 'pi bhāvo vināṣyati, yaḥ ca vināṣī,
 sa mithyā, svapna-vat. ataḥ sarva-vastūnām ādy-antayor abhāva-mātratvān 25
 madhye kṣaṇika-sattvaṃ sāmvr̥tikam na pāramārṭlikam bandhā-'di. tataḥ
 kim kena badhyete 'ty ācayaḥ. bhāvānām vināṣitve hetur vastu-dharmatvād
 vināṣasye 'ti, vināṣasya vastu-svabhāvatvāt. svabhāvaṃ tu vihāya na
 padārthas tiṣṭhatī 'ty arthaḥ.

pariharati :

apavāda-mātram abuddhānām. 45.

bhāvatvād vināṣitvam iti mūḍhānām apavāda-mātram mithyā-vāda
 eva ; nāṣa-kāraṇā-'bhāvena niravayava-dravyūṇām nāṣā-'sambhavāt ; kāryā-
 ṇām api vināṣā-'siddheḥ ca ; ghaṭo jīrṇa iti pratyaya-vad eva ghaṭo 'tīta
 ity-ādi-pratītyā ghaṭā-'der atītā-'khyāyā avasthāyā eva siddheḥ. avyakta- 35
 tāyāḥ ca kāryā-'tītatā-'bhyupagame 'sman-mata-praveṣa eva. kim ca vinā-
 ṣasya prapañca-tattvatā-'bhyupagame 'pi vināṣa eva bandhasya puruṣārthaḥ

sambhavaty eve 'ti. kaçoit tu vyācaṣṭe: < çūnyam tattvam ity ajiñānam kutsita-vāda-mātram, na punar atra yuktir asti; pramāṇa-sattvā'sattva-vikalpā'sahatvāt. çūnye pramāṇā-'ngikāre tenāi 'va çūnyatā-kṣatih; anāṅgikāre pramāṇā-'bhāvān na çūnya-siddhiḥ. svataḥ siddhāu ca cid-rūpatā-

5 'dy-āpattir ity artha' iti. na ca

« na nirodho na co 'tpattir na baddho na ca sādhaḥ
na mumukṣur na vāi mukta ity eṣā pāramārthatā. »

“sarva-çūnyam nirūlambam svarūpam yatra cintyate,
abhāva-yogaḥ sa prokto, yenā 'tmānam prapaçyati”

10 'ti çruti-smṛtibhyām api çūnyam tattvatayā pratipādyata » iti vācyam; puruṣāṇām nirodhā-'dy-abhāvasyāi 'va tādṛçīṣu çrutiṣu tattvatayo 'ktatvāt, pūrvo-'ttara-vākyābhyām puruṣasyāi 'va prakaraṇāt; vilīna-viçva-cid-ākāçasyāi 'vāi 'tādṛça-smṛtiṣu tattvatayā pratipādanāc ca,

“trāilokyam gaganā-'kāram nabhas-tulyam vapuḥ svakam

15 viyad-gāmi-manā dhyāyan yogī brahmāi 'va gīyata”

ity-ādi-vākyā-'ntarair eka-vākyatvād, ākāça-çūnyayoh paryāyatvād iti. mano mahat-tattvā-'dy-akhilā-'ntaḥkaraṇam; viyad-gāmi cid-ākāçe līnam.

dūṣaṇā-'ntaram āha :

ubhaya-pakṣa-samāna-kṣematvād ayam api. 46.

20 kṣaṇika-bāhya-vijñāno-'bhaya-pakṣayoh samāna-kṣematvāt tulya-nirāsa-hetukatvād ayam api pakṣo vinaçyati 'ty anuṣaṅgaḥ. kṣaṇika-pakṣa-nirāsa-hetur hi pratyabhijñā-'nupapatty-ādih çūnya-vāde 'pi samānaḥ. tathā vijñāna-pakṣa-nirāsa-hetur bāhya-pratīty-ādir apy atra samāna ity arthaḥ.

yad api « duḥkha-nivṛtti-rūpatayā tat-sādhanatayā vā çūnyatāi 'vā 'stu
25 puruṣārtha » iti tair manyate, tad api durghaṭam ity āha :

apuruṣārthatvam ubhayathā. 47.

ubhayathā svataḥ parataç ca çūnyatāyāḥ puruṣārthatvam na sambhavati; sva-niṣṭhatvenāi 'va sukhā-'dīnām puruṣārthatvāt; sthiraśya ca puruṣasyā 'nabhyupagamād ity arthaḥ.

30 tad evam bandha-kāraṇa-viṣaye nāstika-matūni dūṣitāni. idānīm pūrva-nirastā-'vaçiṣṭāny āstika-sambhūvyāny apy anyāni bandha-kāraṇāni nirasyante.

na gati-viçeṣāt. 48.

prakaraṇād bandho labhyate. na gati-viçeṣāt çarīra-praveçā-'di-rūpād
35 api puruṣasya bandha ity arthaḥ.

atra hetum āha :

niṣkriyasya tad-asambhavāt. 49.

niṣkriyasya vibhoḥ puruṣasya gaty-asambhavād ity arthaḥ.

« nanu ṣṛuti-smṛtyor ihaloka-paraloka-gamanā-'gamana-ṣṛavaṇāt puruṣasya paricchinnaṭvam evā 'stu. tathā ca ṣṛutir apy "aṅguṣṭha-mātrāḥ 5 puruṣo 'ntar-ātme " 'ty-ādir » ity āḡaṅkāṃ apākaroti :

mūrtatvād ghaṭā-'di-vat samāna-dharmā-'pattāv apasiddhāntaḥ. 50.

yadi ca ghaṭā-'di-vat pumān mūrtāḥ paricchinnaḥ svīkriyate, tadā sāvayavatva-vināṣitvā-'dinā ghaṭā-'di-samāna-dharmā-'pattāv apasiddhāntaḥ 10 syād ity arthaḥ.

gati-ṣṛutim upapādayati :

gati-ṣṛutir apy upādhi-yogād, ākāṣa-vat. 51.

yā ca gati-ṣṛutir api puruṣe 'sti, sā vibhūtvā-ṣṛuti-smṛti-yukty-anurodhenā 'kāṣasye 'vo 'pādhi-yogād eva mantavye 'ty arthaḥ. tatra ca 15 pramāṇam

“ ghaṭa-samvṛtam ākāṣam nīyamāne ghaṭe yathā ghaṭo nīyeta, nā 'kāṣam, tadvaj jīvo nabho-'pamaḥ.”

“ buddher guṇenā 'tma-guṇena cāi 'va, ārā-'gra-nātro hy avaro 'pi drṣṭa ” ity-ādi-ṣṛutiḥ. “ nityaḥ sarva-gataḥ sthānūr ” ity-ādikā ca smṛtiḥ ; madhy- 20 ama-parimāṇatve sāvayavatvā-'pattiyā vināṣitvam, aṇutve ca deha-vyāpi-jñānā-'dy-anupapattir ity-ādiḥ ca yuktir iti. ata eva

“ prakṛtiḥ kurute karma ṣubhā-'ṣubha-phalā-'tmakam, prakṛtiḥ ca tad aṇūti triṣu lokeṣu kūma-ge ”

'ty-ādi-smṛtibhiḥ prakṛter eva viṣiṣya kriyā-rūpā gatiḥ smaryata iti. 25

na karmaṇā 'py, a-tad-dharmatvāt. 52.

karmaṇā adṛṣṭenā 'pi sākṣān na puruṣasya bandhaḥ. kutaḥ? puruṣa-dharmatvā-'bhāvād ity arthaḥ. pūrvam vihita-niṣiddha-vyāpāra-rūpeṇa karmaṇā bandho nirākṛtaḥ ; atra tu taj-janyā-'drṣṭene 'ty ārthika-vibhāgād apāunaruktyam. 30

« nanv anya-dharmenā 'py adṛṣṭenā 'nyasya bandhaḥ syāt. » tatrā 'ha :
atiprasaktir anya-dharmatve. 53.

bandha-tat-kāraṇayor bhinna-dharmatve 'tiprasaktir, muktasyā 'pi bandhā-'pattir ity arthaḥ.

kim bahunā? svabhāvā-'di-karmā-'ntāir anyena vā kenā 'pi puruṣasya bandho-'tpattir na ghaṭate, ṣṛuti-virodhād iti sādharāṇam bādhakam āha:

nirguṇā-'di-ṣṛuti-virodhaḥ ce 'ti. 54.

puruṣa-bandhasyā 'nāupādhikatve

“sākṣī cetā kevalo nirguṇaḥ ce”

'ty-ādi-ṣṛuti-virodhaḥ ce 'ty arthaḥ. iti-ṣabdo bandha-hetu-parīkṣā-samāptāu.

tad evaṃ “na svabhāvato baddhasye” 'ty-ādinā pragaṭṭakene 'tara-pratiśedhataḥ prakṛti-puruṣa-saṃyoga eṣa sākṣād bandha-hetur avadhāritah. tatre 'yam āṇāka: «nanu prakṛti-saṃyogo 'pi puruṣe svābhāvikatvā-'di-
10 vikalpa-grastaḥ katham na bhavati? saṃyogasya svābhāvikatva-kālā-'di-nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-doṣā yathā-yogyam samānā eve» 'ti. tām imām āṇākaṃ pariharati:

tad-yogo 'py avivekān, na samānatvam. 55.

pūrvokta-tad-yogo 'pi puruṣasyā 'vivekān; vakṣyamāṇād avivekān eva
15 hi nimittāt saṃyogo bhavati. ato no 'kta-doṣāṇāṃ samānatvam astī 'ty
* arthaḥ. sa cā 'viveko mukteṣu nā 'stī 'ti na teṣāṃ punaḥ saṃyogo bhavati
'ti. «nanv aviveko 'tra na prakṛti-puruṣā-'bheda-sākṣātkārah; saṃyogāt
prāg asattvāt. kim tu viveka-prāgabhāvo 'vivekā-'khyā-jñāna-vāsana vā.
tad ubhayam api na puruṣa-dharmaḥ, kim tu buddhi-dharma eve 'ty anya-
20 dharmanā 'nyatra saṃyoge 'tiprasaṅga-doṣa-sāmyam asty eve» 'ti cen,
māi 'vam! viśayatā-sambandhenā 'vivekasya puruṣa-dharmatvāt; tathā ca
prakṛtir buddhi-rūpā satī yasmāi svāmi-puruṣāya tanuṃ vivicya na darṣi-
tavatī, sva-vṛtti-darṣanā-'rtham tadīya-buddhi-rūpeṇa tatrāi 'va puruṣe saṃ-
yujyata iti vyavasthaya 'tiprasaṅgā-'bhāvāt. tad uktaṃ Kārikayū:

25 “puruṣasya darṣanā-'rtham kāivalyā-'rtham tathā pradhānasya
paṅgv-andha-vad ubhayor api saṃyogas, tat-kṛtaḥ sarga” iti.

svāmine puruṣāya pradhānena darṣayitum tayoḥ kāivalyā-'rtham ce 'ty
arthaḥ. avivekasya vṛtti-rūpatvam tu “vān-mātraṃ, na tu tattvam, citta-
sthiter” ity āgūmi-sūtre vakṣyamaḥ. avivekaḥ ca saṃyoga-dvārāi 'va
30 bandha-kāraṇam; pralaye bandhā-'darṣanāt; aviveka-nāḥ 'pi jīvan-muk-
tasya duḥkha-bhoga-darṣanāc ca. ataḥ sākṣād evā 'viveko bandha-kāraṇam
prāñ no 'ktaḥ.

«nanu bhogya-bhoktr-bhāva-niyāmakatvena klptasyā 'nādi-sva-svāmi-
bhāvasya karmū-'dīnām vā saṃyoga-hetutvam astu; kim ity aviveko 'pi
35 saṃyoga-hetur iṣyata?» iti cen, na;

“puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān;

kāraṇam guṇa-saṅgo 'sya sad-asad-yoni-janmasv”

iti Gītāyām saṅgā-'khyā-'bhīmānasya saṃyoga-hetutva-smaraṇāt; vak-
 ṣyamāṇā-'di-vākya-yuktibhyaḥ ca; anyathā jñānato mokṣasya ṣṛti-smṛti-
 siddhasyā 'nupapatteḥ ca. « athāi 'vam api svo-'pādhi-karmā-'dikam api
 saṃyoga-kāraṇam bhavati; tad vihāya katham aviveka eva kevalam tatra
 kāraṇam ucyata? » iti. ucyate: avivekā-'pekṣayā 'karmā-'dīnām api 5
 paramparayāi 'va puruṣa-sambandhaḥ. tathā 'viveka eva puruṣeṇa sāksāc
 chettum ṣakyate, karmā-'dikam tv avivekā-'khyā-hetū-'cheda-dvārāi 've
 'ty ācayenā 'viveka eva mukhyataḥ saṃyoga-hetutayo 'kta iti. ayam cā
 'viveko 'grhītā-'samsargakam ubhaya-jñānam avidyā-sthalā-'bhiṣikta eva
 vivakṣitaḥ; "bandho viparyayāt," "viparyaya-bhedāḥ pañce" 'ty-āgāmi- 10
 sūtra-dvayāt, "tasya hetur avidye" 'ti Yoga-sūtre 'py avidyāyā eva pañca-
 parvāyā buddhi-puruṣa-saṃyoga-hetutā-vacanāc ca; anyathā-khyāty-an-
 abhyupagama-mātra eva 'yogato 'tra viṣeṣau-'cityāt. na punar aviveko 'trā
 'bhāva-mātraṃ viveka-prāgabdhāvo vā; muktasyā 'pi bandhā-'patteḥ; jīvan-
 muktasyā 'pi bhāvi-viveka-vyakti-prāgabdhāvena dharmā-'dharmo-'tpatti- 15
 dvārā punar-bandha-prasaṅgāc ca. tathā 'gāmi-sūtra-stha-dhvānta-dṛṣṭāntā-
 'nupapatteḥ ca; abhāvasya dhvānta-vad āvarakatvā-'sambhavāt. tathā
 vṛddhi-hrāsāv apy avivekasya ṣṛyamāṇau no 'papadyeyātām iti. asman-
 mate ca vāsanā-rūpasyāi 'vā 'vivekasya saṃyogā-'khyā-janma-hetutayā
 tamo-vad āvarakatva-vṛddhi-hrāsā-'dikam añjasāi 'vo 'papadyate. "tasya 20
 hetur avidye" 'ti Pātañjala-sūtre ca bhāṣya-kārāir avidyā-ṣabdenā 'vidyā-
 bījaṃ vyākhyātam; jñānasya saṃyogo-'ttara-kālinatvena saṃyogā-'janaka-
 tvād iti. api ca "puruṣaḥ prakṛti-stho hi bhuṅkta" ity-ādi-vākyeṣv abhi-
 mānā-'khyā-saṅgasyāi 'va prakṛtisthatā-'khyā-saṃyoga-hetutā 'vagamyate.
 ata eva cā 'vidyā nā 'bhāvo, 'pi tu vidyā-virodhi-jñānā-'ntaram iti Yoga- 25
 bhāṣye Vyāsa-devāiḥ prayatnenā 'vadhr̥tam. tasmād avivekā-'vidyayos
 tulya-yoga-kṣematayā 'vivekasyā 'pi jñāna-viṣeṣatvam iti siddham.

ayam cā 'vivekas tridhā saṃyogā-'khyā-janma-hetuḥ: sūksād, dharmā-
 'dharmo-'tpatti-dvārā, rāgā-'di-dṛṣṭa-dvārā ca bhavati; "sati mūle tad-
 vipāka" iti Yoga-sūtrāt; "kartā 'smi 'ti nibadhyata" iti smṛteḥ; "vīta- 30
 rāga-janmā-'darṣaṇād" iti Nyāya-sūtrāc ca. tad uktam Mokṣadharme 'pi:

"jñāne-'ndriyāṇi 'ndriyā-'rthā no 'pasarpanty atarṣulam,
 hīnaḥ ca karaṇāir dehī na deham punar arhati."

"tasmāt tarṣū-'tmakād rāgād bījā jāyanti jantava" iti.

rāgas tv aviveka-kārya iti Yoga-sūtrābhyām apy etat pratyetaavyam, samā- 35
 na-tantra-nyāyāt. tac ca sūtra-dvayam: "kleṣa-mūlaḥ karmāṣayaḥ,"
 "sati mūle tad-vipāko jāty-āyur-bhogā" iti. kleṣaḥ cā 'vidyā-'di-pañcakam
 iti.

avivekasya bandha-janane dvāra-jātam ca piṇḍikṛtye 'ṣvara-gītāyām
 uktam:

“anātmany ātma-vijñānam, tasmād duḥkham tathe 'tarat,
rāga-dveṣā-'dayo doṣaḥ sarve bhrānti-nibandhanāḥ.

kāryo hy asya bhaved doṣaḥ puṇyā-'puṇyam iti ṣrutih,
tad-doṣād eva sarveṣāṃ sarva-deha-samudbhava ” iti.

5 etad eva Nyāye sūtritam: “duḥkha-janma-pravṛtti-doṣa-mithyā-jñānānam
uttaro-'ttarā-'pāye tad-anantarā-'pāyād apavarga ” iti.

tad evaṃ samyogā-'khyā-janma-dvārā bandhā-'khyā-heyasya mūla-kāra-
ṇam aviveka iti heya-hetu-vyūhaḥ pratipāditah.

itaḥ param krama-prāptam hāno-'pāya-vyūham ati-vistareṇā-'cāstra-
10 samāpti pratipādayati; antarā-'ntarā co 'kta-vyūhān api vistārayiṣyati:

niyata-kāraṇāt tad-ucchittir, dhvānta-vat. '56.

ṣukti-rajatā-'di-sthale loka-siddham yan niyata-kāraṇam viveka-sākṣāt-
kāras, tasmāt tasyā 'vivekasyo 'cchittir bhavati; dhvānta-vat, yathā dhvān-
tam ālokād eva niyata-kāraṇān naṣyati, no 'pāyā-'ntareṇa, tathāi 'vā 'viveko
15 'pi vivekād eva naṣyati, na tu karmā-'dibhyaḥ sākṣād ity arthaḥ. tad etad
uktaṃ Yoga-sūtreṇa: “viveka-khyātir aviṣṭavā hāno-'pāya ” iti. karmā-
'dīni tu jñānasyāi 'va sādhanāni; “yogā-'ṅgā-'nuṣṭhānād aḥuddhi-kṣaye
jñāna-dīptir ā viveka-khyāter ” iti Yoga-sūtreṇa sattva-ḥuddhi-dvārā jñāna
eva yogā-'ṅgā-'ntargata-sarva-karmaṇām sādhanatvā-'vadhāraṇād iti.

20 prācīnās tu vedāntino mokṣe 'pi karmaṇo jñānā-'ṅgatvam āluḥ;

“vidyām cā 'vidyām ca yas tad vedo 'bhayaṃ saha,
avidyayā mṛtyuṃ tīrtvā vidyayā 'mṛtam aḥnuta ”

iti ṣrutāu “saha-kāritvena ce ” 'ti Vedānta-sūtre cā 'ṅgā-'ṅgi-bhāvena
jñāna-karmaṇoḥ saha-kāritvā-'vadhāraṇāt;

25 “jñāninā 'jñāninā vā 'pi yāvad dehasya dhāraṇam,
tāvad varṇā-'grama-proktaṃ kartavyaṃ karina muktaya ”

ity-ādi-smṛteḥ ca. “upamardam ce ” 'ti Vedānta-sūtreṇa tu karma-tyāgo
yogā-'rūḍhasya nyāya-prāpto 'nūdyata eva, jñānasya mukhyato mokṣa-hetu-
tvaṃ vyavasthāpayitum; yadi hi vikṣepakatvāt karma jñānā-'bhyāsasya
30 virodhi bhavet, tadā guṇa-lope na guṇina iti nyāyena pradhāna-rakṣā-'rtham
aṅga-bhūtaṃ karmāi 'va tyājyaṃ Jaḍabharatā-'di-vad ity āḥayād iti. teṣāṃ
mate 'pi viveka-dvāratāṃ vinā 'viveka-nāḥakatvaṃ karmaṇo nāi 'va si-
dhyatī 'ti na tad-virodhaḥ.

atra sūtre dhvāntasyā 'loka-nāḥayatva-vacanāt tamo 'pi dravyam eva,
35 na tv ālokā-'bhāvaḥ; asati bādhake nīlaṃ tama ity-ādi-pratyayānām bhra-
matvā-'nāucityāt. na ca « kṛptenāi 'vo 'papattāv atirikta-kalpanā-gāuravam
eva bādhakam » iti vācyam; evaṃ sati vijñāna-mātreṇāi 'va svapna-vat

sarva-vyavahāro-'papattāv atirikta-kalpanā-gāuraveṇa bāhyā-'rtha-pratīter
api bādhā-'patteḥ. tasmād atra prāmāṇikatvād gāuravaṃ na doṣāye 'ti.

« nanu viveka-jñānaṃ vinā 'py avivekā-'khyā-jñāna-vyaktinām sva-sva-
trītiya-kṣaṇe 'vaçyaṃ vināçjñ jñānasya tan-nāçakatvaṃ kim-artham iṣyata »
iti ced, aviveka-çabdena tad-vāsanāyā eva pūrva-sūtre vyākhyātāt; 5
anāgatā-'vasthasyā 'vivekasyā 'sman-mate nāça-sambhavāc ce 'ti.

« nanu prakṛti-puruṣā-'viveka eva cet saṃyoga-dvārā bandha-betus
taylor viveka eva ca mokṣa-hetus, tarhi dehā-'dy-abhimāna-sattve 'pi mokṣaḥ
syāt; tac ca çruti-smṛti-nyāya-viruddham » iti. tatrā 'ha:

pradhānā-'vivekāḍ anyā-'vivekasya tad-dhāne hānam. 57. 10

puruṣe pradhānā-'vivekāḍ kārāṇād yo 'nyā-'viveko buddhy-ādy-aviveko
jāyate, kāryā-'vivekasya kāryatayā 'nādi-kārāṇā-'viveka-mūlakatvāt tasya
pradhānā-'viveka-hāne saty avaçyaṃ hānam ity arthaḥ. yathā çarīrād
ātmani vivikte çarīra-kāryeṣu rūpā-'diṣv aviveko na sambhavati, tathā
kūṭasthatvā-'di-dharmāḥ pradhānāt puruṣe vivikte tat-kāryeṣu pariṇāmā- 15
'di-dharmakeṣu buddhy-ādiṣv abhimāno no 'tpattum utsahate; tulya-nyāyāt
kārāṇa-nāçac ce 'ti bhāvāḥ. tad etat smaryate:

« citrā-'dhāra-ṭaṭa-tyāge tyaktaṃ tasya hi citrakam,
prakṛter virame ce 'tthaṃ, dhyāyinām ke smarā-'daya? » iti.

viramo virāmas tyāgaḥ. ādi-çabdena dravya-rūpū api vikārā grāhyā iti. 20
yac ca « buddhi-puruṣa-'vivekāḍ eva mokṣa » ity api kvacid ucyate, tatra
sthūla-sūkṣma-buddhi-graḥaṇāt prakṛter api grahaṇam; anyathā buddhi-
viveke 'pi prakṛty-abhimāna-sambhavād iti. « nanu buddhy-ādy-abhimānā-
'tirikte prakṛty-abhimāne kim pramāṇam? aham ajña ity-ādy-akhilā-'bhi-
mānānām buddhy-ādi-vaçyatvenāi 'vo 'papatter » iti cen, na; 25

« mṛtvā-mṛtvā punaḥ-sṛṣṭāu svargī syām, mā ca nārakī »

'ty-ādy-abhimānānām pradhāna-vaçyatvaṃ vinā 'nupapatteḥ; atītānām
buddhy-ādy-akhila-kāryāṇām punaḥ-sṛṣṭy-abhāvāt. pradhānasya tv idam
eva pralayā-'nantaraṃ janma, yad buddhy-ādi-rūpāi-'ka-pariṇāma-tyāgenā
'para-buddhy-ādi-rūpatayā pariṇāmanam iti. 30

na cā « 'tmani janmā-'di-jñānam abhimāna eva na bhavati; puruṣasyā
'pi liṅga-çarīra-saṃyoga-viyoga-rūpayor janma-maraṇayor pāramārthika-
tvād » iti vāçyam;

« na jāyate mriyate vā kadā-cin, nā 'yam bhūtvā bhavitā vā na bhūya »

ity-ādi-vākyair janmā-'di-pratiṣedheno 'tpatti-vināçā-'bhimāna-rūpasyā 'py 35
ātmani janmā-'di-jñānasya siddheḥ; aprasaktasya pratiṣedhā-'yogāt. kim ca
buddhy-ādiṣu puruṣāṇām abhimāno 'nādir vaktum na çakyate; buddhy-

ādinām kāryatvāt. atah kāryeṣv abhimāna-vyavasthā-rtham niyāmakā-
'kāṅkṣāyām kāraṇā-'bhimāna eva niyāmakatayā sidhyati; loke drṣṭatvāt,
kalpanāyāç ca drṣṭā-'nusāritvāt; yathā loke drṣṭaḥ kṣetrā-'bhimānāt kṣetra-
janya-dhānyā-'diṣv abhimānaḥ, suvarṇā-'bhimānāc ca taj-janya-kāṭakā-'diṣv
5 abhimānaḥ; taylor nivṛtṭyā ca taylor nivṛttir iti. pradhānā-'bhimāna-tad-
vāsanayoç ca bijā-'ūkura-vad anāditvān na tad-abhimāne niyāmakā-'ntarā-
'pekṣe 'ti.

evam pratipāдите catur-vyūhe punar iyaṃ āçāṅkā: « nanu puruṣe ced
bandha-mokṣāu vivekā-'vivekāu ca svikṛtāu, tarhi “nitya-çuddha-buddha-
10 muktasye ” 'ti svokti-virodhaḥ; tathā

“na nirodho na co 'tpattir na baddho na ca sūdhakaḥ
na mumukṣur na vāi mukta ity eṣā paramārthate ”

'ty-ādi-çruti-virodhaç ce » 'ti. tām pariharati:

vān-mātraṃ, na tu tattvaṃ, citta-sthiteḥ. 58.

15 bandhā-'dīnām sarveṣāṃ citta evā 'vasthānāt tat sarvaṃ puruṣe vān-
mātraṃ. çabda-mātraṃ, sphaṭika-lāuhitya-vat pratibimba-mātratvāt; na tu
tattvaṃ tasya bhāvaḥ; anāropitaṃ japā-lāuhitya-vad ity arthaḥ. ato no
'kta-virodha iti bhāvaḥ. “sa samānaḥ sann ubhāu lokāv anusaṃharati,
dhyāyati 'va, lelāyati 've ” 'ty-ādi-çrutayas tv atra pramāṇam. sa puruṣaḥ,
20 samāno lokayor eka-rūpaḥ; iva-çabdābhyām nānā-rūpatvasyāu 'pādhika-
tvam uktam. tathā co 'ktam:

“bandha-mokṣāu sukhaṃ duḥkham mohā-'pattiç ca māyayā;
svapne yathā 'tmanaḥ khyātiḥ saṃsṛtir, na tu vāstavi ” 'ti.

māyayā māyā-'khyā-prakṛty-āupādhikī 'ty arthaḥ. « nanv evaṃ tucchasya
25 bandhasya hānaṃ katham puruṣārthaḥ? katham vā 'nya-dharmābhyām
aviveka-vivekābhyām anyasya bandha-mokṣa-svikāre karmā-'dibhir iva nā
'vyavasthe » 'ti ced, atro 'kta-prāyaṃ api punaḥ prapañcyate: yady api
duḥkha-yoga-rūpo bandho vṛtti-rūpāu ca vivekā-'vivekāu cittasyāi 'va,
tathā 'pi puruṣe duḥkha-pratibimba eva bhoga ity avastutve 'pi tad-dhānam
30 puruṣārthaḥ; duḥkham mā bhuñjīye 'ti prārthanāt. evaṃ yasmāi puru-
ṣāya prakṛtir avivekenā 'tmānaṃ darçitavatī, tad-vāsanā-vaçāt tam eva
saṃyoga-dvārā badhnāti, nā 'nyam; tathā yasmāi vivekenā 'tmānaṃ darçī-
tavatī, tam eva sva-viyoga-dvārā mocayati, vāsano-'chedād iti vyavasthā
'pi ghaṭata iti. karmā-'dibhir bandhā-'bhyupagame tv evaṃ vyavasthā na
35 ghaṭate; karmā-'dīnām sākṣi-bhāsyatvā-'bhāvena sākṣāt puruṣeṣv aprati-
bimbanād iti.

« nanu bandhā-'dikaṃ cet puruṣe vān-mātraṃ, tarhi çravaṇena yuktyā

yā tasya bādho bhavatu ; kim-arthaṃ ṣṛuti-smṛtyoḥ sāksātkāra-paryantaṃ viveka-jñānam upadiṣyate mokṣa-hetutaye? » 'ti. tatṛa 'ha :

yuktito 'pi na bādhyate, diṇ-mūḍha-vad aparokṣād ṛte. 59.

yuktir mananam. api-ṣabdaḥ ṣravaṇa-samuccaya-rthaḥ. vāṇ-mātram api puruṣasya bandhā-dikam ṣravaṇa-manana-mātrena na bādhyate sāksāt- 5 kārām vinā ; yathā diṇ-mūḍhasya janasya vāṇ-mātram api dig-vāiparītyaṃ ṣravaṇa-yuktibhyaṃ na bādhyate sāksātkārām vine 'ty arthaḥ. prakṛte ce 'dam eva bādhyatvaṃ, yat puruṣe bandhā-di-buddhi-nivṛttir, na tv abhāva-sāksātkārah ; ṣravaṇā-dinā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'tthaṃ vyākhyeyam : « nanu “niyata-kāraṇāt tad-ucchittir” 10 ity anena viveka-jñānam aviveko-chedakam uktam. taj jñānam kiṃ ṣravaṇā-di-sādhāraṇam, utā'sti kaṇcid viṣeṣa? » ity ākāṅkṣāyām āha “yuktito 'pī” 'ty-ādi-sūtram. aviveko yuktitaḥ ṣravaṇataḥ ca na bādhyate no 'cchidyate vivekā-parokṣam vinā, diṇ-moha-vad ity arthaḥ. sāksātkāra-bhrame sāksātkāra-viṣeṣa-darṣanasyāi 'va virodhitvād iti. 15

tad evaṃ viveka-sāksātkārān mokṣam pratipādye 'taḥ paraṃ vivekaḥ pratipādanīyaḥ. tatṛa 'dau prakṛti-puruṣā-dīnām vivekataḥ siddhau pramaṇam upanyasyate :

acākṣuṣāṇām anumānena bodho, dhūmā-'dibhir iva vahneḥ. 60.

acākṣuṣāṇām apratyakṣāṇām. kecit tāvat padārthāḥ sthūla-bhūta- 20 tat-kārya-dehā-dayaḥ pratyakṣa-siddhā eva. pratyakṣeṇā 'siddhānām prakṛti-puruṣā-dīnām anumānena pramāṇena bodhaḥ, puruṣa-niṣṭha-phala-siddhir bhavati ; yathā dhūmā-'dibhir janitenā 'numānena vahneḥ siddhir ity arthaḥ. anumānā-'siddham apy āgamāt sidhyatī 'ty api bodhyam. asya ṣāstrasyā 'numāna-prādhānyāt tu kevalā-'numānasya mukhyatayāi 25 'vo 'panyāso, na tv āgamasyā 'napekṣe 'ti. tathā ca Kārikā :

“sāmānyatas tu dṛṣṭād atīndriyāṇām pratītir anumānāt,
tasmād api cā 'siddham parokṣam āptā-gamāt siddham” iti.

anena ca sūtreṇa 'dam manana-ṣāstram ity avagamyate.

ukta-pramāṇāṇi sādhyasya vivekasya pratiyogy-anuyogi-padārthānām 30 saṃgraha-sūtram vakṣyamāṇā-'numāno-'payogi-kārya-kāraṇa-bhāvam api pradārṣayati :

sattva-rajasa-tamasāṃ sāmyā-'vasthā prakṛtiḥ, prakṛter mahān, mahato 'haṃkāro, 'haṃkārat pañca tanmātrāṇy ubhayam indriyaṃ, tanmātrebhyaḥ sthūla-bhūtāni ; puruṣa iti pañca- 35 viṇṇatir gaṇaḥ. 61.

sattvā-'dīni dravyāṇi, na vāiṣeṣikā guṇāḥ ; saṃyoga-vibhāga-vattvāt ;

laghutva-calatva-gurutvā'di-dharmakatvāc ca. teṣv atra ṣāstre ṣrutya-ādāu
 ca guṇa-ṣabdaḥ puruṣo-'pakaraṇatvāt puruṣa-paṇu-bandhaka-triguṇā-'tmaka-
 mahad-ādi-raju-nirmātrtvāc ca prayujyate. teṣāṃ sattvā'di-dravyāṇāṃ yā
 sāmyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'saṃhananā-
 5 'vasthe 'ti yāvat; akāryā-'vasthe 'ti niṣkarṣaḥ. akāryā-'vastho-'palakṣitaṃ
 guṇa-sāmānyam prakṛtiḥ ity arthaḥ; yathā-ṣrute vāiṣamyā-'vasthāyām
 prakṛti-nāṣa-prasaṅgāt;

“sattvaṃ rajas tama iti, eṣāi 'va prakṛtiḥ sadā;
 eṣāi 'va saṃsṛtiḥ jantor, asyāḥ pāre param padam”

10 ity-ādi-smṛtibhir guṇa-mātrasyāi 'va prakṛtītva-vacanāc ca.

sattvā-'dīnām anugamāya sāmānyam iti; puruṣa-vyāvartanāya guṇe
 'ti; mahad-ādi-vyāvartanāya co 'palakṣitā-'ntam iti. mahad-ādāyo 'pi hi
 kārya-sattvā'di-rūpāḥ puruṣo-'pakaraṇatayā guṇaḥ ca bhavanti 'ti. tad
 atra prakṛteḥ svarūpam evo 'ktam; asyā viṣeṣas tu paṇḍit vakṣyate.

15 prakṛteḥ kāryo mahān mahat tattvam. mahad-ādīnām svarūpam viṣe-
 ṣaḥ ca vakṣyate. mahataḥ ca kāryo 'haṃkāraḥ. ahaṃkārasya kārya-dvayaṃ
 tanmātrāṇy ubhayaṃ indriyaṃ ca. tatro 'bhayaṃ indriyaṃ bāhyā-'bhya-
 tara-bhedenāi 'kāḍaṣa-vidham. tanmātrāṇāṃ kāryāṇi pañca sthūla-bhū-
 tāni. sthūla-ṣabdāt tanmātrāṇāṃ sūkṣma-bhūtatvam abhyupagatam. pu-
 20 ruṣas tu kārya-kāraṇa-vilakṣaṇa iti. ity evam pañca-viṇṣatir gaṇāḥ padār-
 tha-vyūhaḥ; etad-atiriktaḥ padārtho nā 'stī 'ty arthaḥ. athavā sattvā-'dīnām
 pratyeka-vyakty-ānantaṃ gaṇa-ṣabdo vakti. ayaṃ ca pañca-viṇṣatikō
 gaṇo dravya-rūpa eva. dharma-dharmy-abhedāt tu guṇa-karmā-sāmānyā-
 'dīnām atrāi 'vā 'ntarbhāvaḥ; etad-atirikta-padārtha-sattve hi tato 'pi
 25 puruṣasya vivektavyatayā tad-asaṃgrāhe nyūnatā 'padyeta. etena sām-
 khyānām aniyata-padārthā-'bhyupagama iti mūḍha-pralāpa upekṣanīyaḥ.
 dik-kālāu cā 'kāṣam eva; “dik-kālāv ākāṣā-'dibhya” ity-āgāmi-sūtrāt.
 eta eva padārthāḥ paraspāra-praveṣā-'praveṣābhyām kvacit tantra ekam
 eva, kvacit tu ṣaṭ, kvacit ca ṣoḍaṣa, kvacit ca saṃkhyā-'ntarāir apy upadi-
 30 ṣyante. viṣeṣas tu sādharma-vāidharma-mātra iti mantavyam. tathā
 co 'ktam Bhāgavate:

“ekasminn api dṛṣyante praviṣṭāni 'tarāṇi ca
 pūrvasmin vā parasmaṃ vā tattve tattvāni sarvaṣaḥ.
 iti nānā-prasaṃkhyānām tattvānām ṛṣibhiḥ kṛtam

35 sarvaṃ nyāyāṃ yukti-mattvād, viduṣāṃ kim aḥobhanam?” iti.

ete ca padārthāḥ ṣrutīṣv api gaṇitāḥ; yathā Garbho-'paṇiṣadi: “aṣṭāu
 prakṛtayaḥ, ṣoḍaṣa vikārā” iti; Praṇo-'paṇiṣadi ca “pṛthivī ca pṛthivī-
 mātṛā ce” 'ty-ādīnā; evaṃ Māitreya-'paṇiṣad-ādiṣv api. aṣṭāu ca prakṛta-
 yaḥ Kārikayā vyākhyātāḥ:

“mūla-prakṛtīr avikṛtīr, mahad-ādyāḥ prakṛti-vikṛtayaḥ sapta, ṣoḍaṣakas tu vikāro, na prakṛtīr na vikṛtīḥ puruṣa” iti.

ekam evā 'dvitīyaṁ tattvaṁ iti ṛuti-smṛti-pravādas tu sarva-tattvānāṁ puruṣe vilāpanena cakti-çaktimad-abhedene 'ty avirodhaḥ. layas tu sūkṣmī-bhāvenā 'vasthānaṁ, na tu nāça iti. tad uktam :

“āsij jñānam atho artha ekam evā 'vikalpitaṁ” iti.

avikalpitaṁ avibhaktam. etac ca Brahma-mīmāṃsā-bhāṣye 'dvāita-prasaṅgato vistareṇo 'papāditam. viçeṣas tv ayaṁ, yat seçvara-vāde 'nya-tattvānāṁ tatrāi 'vā 'vibhāgād içvara-cāitanyam evāi 'kaṁ tattvaṁ ; nirīçvara-vāde tu tri-veṇi-vad anyo-'nyā-'vibhaktatayāi 'kasmin kūṭasthe tejo-man-
ḍala-vad ātma-maṇḍale prakṛty-ākhyā-sūkṣmā-'vasthayā mahad-ūder avibhā-
gād ātmāi 'vāi 'kaṁ tattvaṁ iti. tathā ca vakṣyati “nā 'dvāita-ṛuti-virodho jāti-paratvād” iti.

eteṣu padārtheṣv acākṣuṣāṇāṁ anumānena bodham pratipādayati sūtra-jātena :

sthūlāt pañca-tanmātrasya. 62.

bodha ity anuvartate. sthūlaṁ tāvac cākṣuṣam eva, tac ca tanmātra-kāryatayo 'ktam. tataḥ sthūla-bhūtāt kāryāt tat-kāraṇatayā tanmātrā-'numānena sthūla-vivekato bodha ity arthaḥ.

ākāça-sādhāranyāya sthūlatvaṁ atra bāhye-'ndriya-grāhya-guṇakatvaṁ
çāntā-'di-viçeṣa-vattvaṁ vā. tanmātrāṇi ca, yaj-jītiyeṣu çāntā-'di-viçeṣa-
trayaṁ na tiṣṭhati, taj-jātīyānāṁ çabda-sparça-rūpa-rasa-gandhānāṁ ādhāra-
bhūtāni sūkṣma-dravyāṇi sthūlānāṁ aviçeṣāḥ ;

“tasmiṁs-tasmiṁs tu tanmātrā, tena tanmātratā smṛtā.

na çāntā nā 'pi ghorās te na mūḍhāç cā 'viçeṣiṇa”

iti Viṣṇupurāṇā-'dibhyaḥ. aśyā 'yam arthaḥ : teṣu-teṣu bhūteṣu tanmātrās tiṣṭhantī 'ti kṛtvā dharma-dharmy-abhedād dravyāṇāṁ api tanmātratā smṛtā. te ca padārthāḥ çānta-ghora-mūḍhā-'khyāiḥ sthūla-gata-çabdā-'di-viçeṣāiḥ çūnyā, eka-rūpatvāt. tathā ca çāntā-'di-viçeṣa-çūnya-çabdā-'di-mattvaṁ eva bhūtānāṁ çabdā-'di-tanmātratvaṁ ity āçayaḥ. ato 'viçeṣiṇo
'viçeṣa-samjñitā iti. çāntaṁ sukhā-'tmakaṁ, ghorāṁ duḥkhā-'tmakaṁ, mūḍham mohā-'tmakaṁ. tanmātrāṇi ca devā-'di-mātra-bhogyatvena kevalaṁ sukhā-'tmakāny eva, sukhā-'dhikyād iti.

atre 'dam anumānam : apakarṣa-kāṣṭhā-'pannāni sthūla-bhūtāni sva-viçeṣa-guṇavad-dravyo-'pādānakāni ; sthūlatvāt ; ghaṭa-paṭā-'di-vad iti. 35
atrā 'navasthā-'pattīyā sūkṣmam ādāyāi 'va sādhyam paryavasyati. anukūla-tarkaç cā 'tra : kāraṇa-guṇa-krameṇa kārya-guṇo-'tpatter bādhaka-

vyatirekenā 'parihāryatvam. gruti-smṛtayaḥ ce 'ti. prakṛteḥ ṣabda-sparṣā-
'di-mattve tu bādhakam asti

“ṣabda-sparṣa-vihīnam tad rūpā-'dibhir asaṃyutam,
triguṇam taj jagad-yonir an-ādi-prabhavā-'pyayam”

- 5 iti Viṣṇupurāṇā-'di-vākya-jātam. buddhy-ahamkārayoḥ ca ṣabda-sparṣā-
'di-mattve bhūta-kāraṇatva-gruti-smṛtaya eva bādhikāḥ santi; bāhye-
'ndriya-grāhya-jātiya-viṣeṣa-guṇa-vattvasyāi 'va bhūta-lakṣaṇatvena tayoṛ
api bhūtattvā-'pattyaḥ svasya sva-kāraṇatvā-'nupapatter iti. «nanv evam
kāraṇa-dravyeṣu rūpā-'dy-abhāve tanmātra-rūpā-'deḥ kim kāraṇam?» iti
10 cet, sva-kāraṇa-dravyānām nyūnā-'dhika-bhāvenā 'nyo-'nyam saṃyoga-
viṣeṣa eva; haridrā-'dīnām saṃyogasya tad-ubhayā-'rabdha-dravye rakta-
rūpā-'di-hetutva-darṣanāt. dṛṣṭā-'nusāreṇa svā-'ṣṛaya-hetu-saṃyogānām
eva rūpā-'di-hetutva-sambhave tārīkikāṇām paramāṇuṣu rūpa-kalpanām tu
heyam. sajātiya-kāraṇa-guṇasyūi 'va kārya-guṇā-'rambhakate 'ti tu teṣūm
15 api na niyamah; trasareṇu-mahattvā-'dāv avayava-bahutvā-'der eva tāir
api hetutvā-'bhyupagamād iti dik.

indriyā-'numānam cā 'kāṣā-'numāna-vad darṣana-sparṣana-vacanā-'di-
bhiḥ pratyakṣābhir vṛttibhir eve 'ti. tad atra no 'ktam; tattvā-'ntareṇa
tattvā-'ntarā-'numānānām eva prakṛtatvād iti na nyūnatā.

- 20 tanmātrāṇām co 'tpattāu Yoga-blāṣyo-'kta-prakriyūi 'va grāhyā; yathā
'hamkāraḥ ṣabda-tanmātram, tataḥ cā 'hamkāra-sahakṛtāc ṣabda-tanmā-
trāc ṣabda-sparṣa-guṇakām sparṣa-tanmātram; evam krameṇāi 'kāika-
guṇa-vṛddhyā tanmātrāṇy utpadyanta iti. yā tu

“ākāṣas tu vikurvāṇaḥ sparṣa-mūtram sasarja ha;

- 25 balavān abhavad vāyus, tasya sparṣo guṇo mata”

ity-ādinā Viṣṇupurāṇe sparṣā-'di-tanmātra-sṛṣṭir ākāṣā-'di-sthūla-bhūta-
catuṣṭayād uktā, sā bhūta-rūpeṇa pariṇamana-rūpāi 'va mantavyā; ākāṣā-
'dīni jalā-'ntāni hi sthūla-bhūtāni sva-svo-'ttara-bhūta-rūpeṇa svā-'nugata-
tanmātrāḥ svo-'paṣṭambhataḥ pariṇamayanti 'ti.

- 30 bāhyā-'bhyantarābhyām tāiḥ cā 'hamkārasya. 63.

bāhyā-'bhyantarābhyām indriyābhyām tāiḥ pañca-tanmātrāiḥ ca kāryāis
tat-kāraṇatayā 'hamkārasyā 'numānena bodha ity arthaḥ. ahamkāraḥ cā
'bhīmāna-vṛttikam antaḥkāraṇa-dravyam, na tv abhimāna-mātram; dravy-
asyāi 'va loke dravyo-'pādānatva-darṣanāt; suṣupty-ūdāv ahamkāra-vṛtti-
35 nāḥena bhūta-nāḥa-prasaṅgād vāsana-'ṣṛayatvenāi 'vā 'hamkāra-'khyā-
dravya-siddheḥ ce 'ti.

atre 'ttham anumānam: tanmātre-'ndriyūṇy abhimānavad-dravyo-'pā-
dānakāni; abhimāna-kārya-dravyatvāt; yan nāi 'vam, tan nāi 'vam, yathā
, puruṣā-'dir iti.

« nanv abhimānavad dravyam evā 'siddham » iti ced, ahaṃ gāura ity-
 ādi-vṛtty-upādānatayā cakṣur-ādi-vat tat-siddeḥ ; anena cā 'numānena mana-
 ādy-atireka-mātrasya tat-kāraṇatayā prasādhya tvāt. atra cā 'yam anukūlas
 tarkaḥ : “ bahu syām, prajāyeye ” 'ty-ādi-ṣṛuṭi-smṛtibhyas tāvad bhūtā-di-
 sṛṣṭer abhimāna-pūrvakatvād buddhi-vṛtti-pūrvaka-sṛṣṭāu kāraṇatayā 'bhi- 6
 mānaḥ siddhaḥ. tatra cāi 'kā'rtha-samavāya-pratyāsattyāi 'vā 'bhimānasya
 sṛṣṭi-hetutvaṃ lāghavāt kalpyata iti. « nanv evaṃ kulālū'haṃkārasyā 'pi
 ghaṭa-'pādānatvā-'pattyā kulāla-muktāu tad-antaḥkāraṇa-nāṇe tan-nirmita-
 ghaṭa-nāṇaḥ syāt. na cāi 'tad yuktaṃ ; puruṣā-'ntareṇa sa evā 'yam ghaṭa
 iti pratyabhijñāyamānatvād » iti. māi 'vaṃ ! mukta-puruṣa-bhoga-hetu- 10
 pariṇāmasyāi 'va tad-antaḥkāraṇa-mokṣo-'ttaram ucchedāt. na tu pariṇāma-
 sāmānyasyā 'ntaḥkāraṇa-svarūpasya vo 'cchedaḥ ; “ kṛtārtham prati naṣṭam
 apy anaṣṭam tad-anya-sādhāraṇatvād ” iti Yoga-sūtre mukta-puruṣo-'pakara-
 ṇasyā 'py anya-puruṣārtha-sādhakatva-siddher iti. athavā ghaṭā-'diṣv api
 Hiraṇyagarbhā-'haṃkāra eva kāraṇam astu, na kulālā-'dy-ahaṃkāras, tathā 15
 'pi sāmānya-vyūptāu na vyabhicāraḥ. samaṣṭi-buddhy-ādy-upādānikāi 'va
 hi sṛṣṭiḥ purāṇā-'diṣu sāmākhya-yogayoḥ ca pratipādyate, na tu tad-aṅga-
 vyāṣṭi-buddhy-ādy-upādānikā ; yathā mahā-prthivyā eva sthāvā-jaṅgamā-
 'dy-upādānatvaṃ, na tu prthivy-aṅga-loṣṭā-'der iti.

tenā 'ntaḥkāraṇasya. 64.

20

tenā 'haṃkāreṇa kuryeṇa tat-kāraṇatayā mukhyasyā 'ntaḥkāraṇasya
 mahad-ākhyā-buddher anumānena bodha ity arthaḥ. atrā 'py ayam prayo-
 gaḥ : ahaṃkāra-dravyaṃ niṣcaya-vṛttimad-dravyo-'pādānakam ; niṣcaya-
 kārya-dravyatvāt ; yaṃ nāi 'vaṃ, taṃ nāi 'vaṃ, yathā puruṣā-'dir iti. atrā
 'py ayam tarkaḥ : sarvo 'pi lokaḥ padārtham ādāu svarūpato niṣcitya paṇ- 25
 cād abhimanyate < ayam ahaṃ, maye 'daṃ kartavyam > ity-ādi-rūpeṇa 'ti
 tāvat siddham eva. tatrā 'haṃkāra-dravya-kāraṇā-'kāṅkṣūyāṃ vṛttyoḥ
 kārya-kāraṇa-bhāvena tad-ūcayayor eva kārya-kāraṇa-bhāvo lāghavāt kalp-
 yate ; kāraṇasya vṛtti-lābhena kārya-vṛtti-lābhasyāu 'tsargikatvād iti. ṣṛu-
 tāv api “ sa iṅśāṃ-caṅkre,” “ tad āiṅśate ” 'ty-ādāu sargā-'dy-utpanna-bud- 30
 dhita eva tad-itarā-'khila-sṛṣṭir avagamyata iti.

yady apy ekam evā 'ntaḥkāraṇam, vṛtti-bhedena trividhaṃ lāghavāt ;

“ guṇa-kṣobhe jāyamāne mahān prādur-babhūva ha ;
 mano mahāṅṇ ca vijñeya. ekam tad vṛtti-bhedata ”

iti Lāiṅgāt ; “ pañca-vṛttir mano-vad vyapadiṣyata ” iti Vedānta-sūtreṇa 35.
 prāṇa-dṛṣṭānta-vidhayaṃ manaso 'pi vṛtti-mātra-bhedena bahutva-siddheḥ ca ;
 anyathā niṣcayā-'di-vṛttibhir iṣa bhrama-saṃcāya-nidrā-krodhā-'di-vṛttibhir
 api sva-sama-sāṃkhya-'nantā-'ntaḥkāraṇā-'patteḥ ; buddhy-ādiṣv avyava-
 sthayaṃ mana-ādi-prayogasya Pātañjalā-'di-sarva-ṣāstreṣv anupapatteḥ ca.

tathā 'pi vañca-parvasv ivā 'vāntara-bhedam ācṛityā 'ntaḥkaraṇa-traye kramah kārya-kāraṇa-bhāvaḥ co 'ktaḥ; yogo-'payogi-ṣṛuṭi-smṛti-paribhāṣā-'nusārād iti mantavyam. tad uktaṃ Vāsiṣṭhe:

- 5 “ aham-artho-'dayo yo 'yam cittā-'tmā vedanā-'tmakaḥ,
etac citta-drumasyā 'sya bījaṃ viddhi mahāmate.
etasmāt prathamō-'dbhinnād aṅkuro 'bhinaṇvā-'kṛtiḥ
niṣcayā-'tmā nirākāro, buddhir ity abhidhīyate.
asya buddhy-abhidhānasya yā 'ṅkurasya prapīnatā
saṃkalpa-rūpiṇī, tasyāḥ citta-ceto-mano-'bhidhe ” 'ti.
- 10 aham-artho 'ntaḥkaraṇa-sāmānyam. atra vākye bījā-'ṅkura-nyāyenāi 'kasyāi
'vā 'ntaḥkaraṇa-vṛkṣasya vṛtti-mātra-rūpena cittā-'dy-ākhyā-'vasthā-bhedāḥ
kramikās trividhāḥ parināmā uktā iti. sāṃkhya-ḥṣṭre ca cintā-vṛttikasya
cittasya buddhāv evā 'ntarbhāvaḥ; ahaṃkārasya cā 'tra vākye buddhāv
antarbhāvaḥ.
- 15 tataḥ prakṛteḥ. 65.
tato mahat-tattvāt kāryāt kāraṇatayā prakṛter anumānena bodha ity
arthaḥ. antaḥkaraṇa-sāmānyasyā 'pi kāryatvaṃ tāvad ekadā pañce-'ndriya-
jñānā-'nutpattyā madhyama-parimāṇatayā dehā-'di-vad eva siddham; ṣṛuṭi-
smṛti-prāmāṇyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukha-
20 duḥkha-moha-dharminī buddhiḥ sukha-duḥkha-moha-dharmaka-dravya-
janyā; kāryatve sati sukha-duḥkha-mohā-'tmakatvāt; kāntā-'di-vad iti.
kāraṇa-guṇā-'nusārenāi 'va kārya-guṇāu-'cityaṃ cā 'trā 'nukūlas tarkaḥ;
ṣṛuṭi-smṛtayo 'pī 'ti mantavyam. «nānu viśayeṣu sukhā-'di-mattve pramā-
ṇaṃ nā 'sti; ahaṃ sukhī 'ty-ādy-evā-'nubhavāt; tat kathaṃ kāntā-'di-viśayo
25 dṛṣṭānta?» iti cen, na; sukhā-'dy-ātmaka-buddhi-kāryatayā sraṅg-sukhaṃ
candana-sukhaṃ ity-ādy-anubhavana ca viśayāṇāṃ api sukhā-'di-dharma-
katva-siddheḥ; ṣṛuṭi-smṛti-prāmāṇyāc ca. kim ca yasyā 'nvaya-vyatīrekāu
sukhā-'dinā saha dṛṣyete, tasyāi 'va sukhā-'dy-upādānatvaṃ kalpyate;
30 kalpanā-gāuravāt. api cā 'nyo-'nya-samivādena pratyabhijñāyā ca viśayeṣu
sarva-puruṣa-sūdhāraṇa-sthira-sukha-siddhiḥ. tat-sukha-graṇāyā 'sma-
naye vṛtti-niyamā-'di-kalpanā-gāuravaṃ ca phala-mukhatvān na doṣā-
'vahaṃ; anyathā pratyabhijñāyā 'vayavy-asiddhi-prasaṅgāt tat-kāraṇā-'di-
kalpanā-gāuravād iti. viśaye 'pi sukhā-'dikaṃ ca Mārkaṇḍeye proktaṃ:
- 35 “ tat santu cetasy athavā 'pi dehe sukhāni duḥkhāni ca; kim mamā 'tre ” 'ti.

ahaṃ sukhī 'ty-ādi-pratyayas tv ahaṃ dhanī 'ty-ādi-pratyaya-vat
sva-svāmi-bhāvā-'khyā-sambandha-viśayakaḥ. teṣāṃ pratyayāṇāṃ sam-
avāya-sambandha-viśayakatva-bhrama-nirūṣā-'rthaṃ tu sukhi-duḥkhi-mū-
ḍhebhyaḥ puruṣo vivicyate ḥṣṭreṣv iti.

ṣabdā-'diṣu ca sukhā-'dy-ātmatā-vyavahāra ekā-'rtha-samavāyāt. astu
vā ṣabdā-'diṣu sāksād eva sukham ukta-pramāṇebhyaḥ.

viṣaya-gata-sukhā-'deṣ ca buddhi-mātra-grāhyatvam phala-balāt. yat
tu viṣayā-'samprayoga-kāle ṣānti-sukhaṁ sāttvikam suṣupty-ādāu vyajyate,
tad eva buddhi-dharma ātma-sukham ucyata iti. yady api vāiṣeṣikā-'dyā 6
api tārīkikāḥ prapañce 'nyathā 'pi kārya-kāraṇa-vyavasthām anumimate,
tathā 'pi bahula-ṣruti-smṛty-upodbalanēnā 'smābhir anumitāi 'va vyavasthā
mumukṣubhir upādeyā; mūla-ṣūthilya-doṣeṇa parā-'numānānām durbala-
tvāt. ata eva "tarkā-'pratiṣṭhānād" iti Vedānta-sūtreṇā 'pratiṣṭhā-doṣataḥ
kevala-tarko 'pāstaḥ. tathā Manunā 'pi 10

"ārṣam dharmo-'padeṣam ca veda-ṣūstrā-'virodhinā
yas tarkenā 'nuṣaṁdhatte, sa dharmam veda, ne 'tara"

iti vedā-'viruddha-tarkasyāi 'vā 'rtha-niṣṭhāyakatvam uktam. tasmāt

"ṣrotavyaḥ ṣruti-vākyaebhyo mantavyaḥ co 'papattibhir"

ity-ādi-vākyaebhyaḥ ṣravaṇa-samānā-'rthakam eva mananam balavat; anyā- 15
'kāram mananam tu pareṣāṁ durbalam. evam pūruṣe 'pi sukha-duḥkhā-
'di-mattvena teṣāṁ anumānam bahula-ṣruty-ādi-virodhād durbalam iti dik.
prakṛti-gata-viṣeṣam ca paṣcād vakṣyāmaḥ.

« nanv akhila-jadebhyāḥ puruṣa-viveka eva muktāu hetuḥ; tat kim-
artham jadānām anyo-'nya-viveko 'tra darṣita » iti cet, prakṛty-ādi-tattvo- 20
'pāsanayā sattva-ṣuddhy-artham vivekasyā 'py apekṣitatvād iti. kārya-
kāraṇa-mudrayā prakṛti-paryantasyā 'numānena vivekataḥ siddhim uktvā,
yatho 'kta-kārya-kāraṇa-bhāva-ṣūnyasya puruṣasya prakāra-'ntareṇā 'numā-
natas, tathā siddhim āha:

samhata-parārthatvāt puruṣasya. 66.

25

samhananam ārambhaka-saṁyogaḥ; sa cā 'vayavā-'vayavy-abhedāt pra-
kṛti-kārya-sādhāraṇaḥ. tathā ca samhatānām prakṛti-tat-kāryāṇām parār-
thatvā-'numānena puruṣasya bodha ity arthaḥ. tad yathā: vivādā-'spadam
prakṛti-mahad-ādikam parārtham, sve-'tarasya bhogā-'pavarga-phalakam;
samhatatvāt; ṣayyā-'sanā-'di-vad ity anumānena prakṛteḥ paro 'samhata 30
eva puruṣaḥ sidhyati; tasyā 'pi samhatatve 'navasthā-'patteḥ. Pātañjale
ca "parārtham samhatya-kāritvād" iti sūtra-kāreṇā 'numānam kṛtam; tat
tu yathā-ṣrutam evā 'ntyā-'vayava-sādhāraṇam; itara-sāhityenā 'rtha-kriyā-
kāritvasyāi 'va samhatya-kāritā-ṣabdā-'rthatvāt. puruṣas tu viṣaya-pra-
kāṣa-rūpāyām svārthā-kriyāyām nā 'nyad apekṣate, nitya-prakāṣa-rūpatvāt; 35
puruṣasyā 'rtha-sambandha-mātre buddhi-vṛtty-apekṣaṇāt; sambandhas tu
nā 'sādhāraṇy artha-kriye 'ti. atra ca "na vā are sarvasya kāmāya sarvam
priyam bhavaty, ātmanas tu kāmāya sarvam priyam bhavati" 'ty-ādi-ṣruti-

smṛtayo 'nukūla-tarkāḥ. anyao ca : sukhā-'di-mat pradhānā-'dikam yadi
 svasya sukhā-'di-bhogā-'rtham syāt, tadā tasya sāksāt sva-jñeyatve karma-
 kartṛ-virodhaḥ ; na hi dharmi-bhūnam vinā sukhasya bhānam sambhavati ;
 ahaṁ sukhī 'ty evaṁ sukhā-'nubhavād iti. api ca saṁhanyamānānām
 5 bahūnām guṇānām tat-kāryānām cū 'neka-vikārūnām aneka-cāitanya-guṇa-
 kalpanāyām gūravena lāghavād eka eva cit-prakāṣa-rūpaḥ puruṣaḥ sarva-
 saṁhatebhyaḥ paraḥ kalpayitum yujyata iti.

anena sūtreṇa nimitta-kāraṇatayā puruṣā-'numānam uktam ; puruṣār-
 thasyā 'khila-vastu-saṁhanana-nimittatva-vacanāt. ata eva sargā-'dy-ut-
 10 pannam puruṣam prakṛtya Viṣṇupurāṇā-'dāu smaryate :

“nimitta-mātram evā 'sau srjyānām sarga-karmani,
 pradhāna-kāraṇī-bhūtā yato vāi srjya-çaktayaḥ.”

“guṇa-sāmyāt tatas tasmāt kṣetrajñā-'dhiṣṭhitān, mune,
 guṇa-vyañjana-sambhūtiḥ sarga-kāle, dvijo-'ttame ”

15 'ty-ādi. kṣetrajñā-'dhiṣṭhānān cū 'samāpta-puruṣārthasya puruṣasya saṁ-
 yoga-mātram ; guṇa-vyañjanam mahat tattvaṁ, kāraṇatayā triguṇā-'tma-
 pradhāna-vyañjakatvād iti.

tad evam acāksuṣānām anumānena siddhir uktā. idānīm sarva-kāra-
 ṇatvo-'pāpattaye prakṛti-nityatvam upapādyate puruṣa-kāuṭasthya-siddhy-
 20 artham :

mūle mūlā-'bhāvād amūlam mūlam. 67.

trayo-viṅçati-tattvūnām mūlam upādānam pradhānam mūla-gūnyam ;
 anavasthā-'pattya tatra mūlā-'ntarā-'sambhavād ity arthaḥ.

« nanu

25 “tasmād avyaktam utpannam triguṇam, dvija-sattame ”

'ty-ādinā pradhānasyā 'pi puruṣād utpatti-çraṇāt puruṣa eva prakṛter
 mūlam bhavatu ; puruṣasya nityatayā ca nā 'navasthā, 'vidyā-dvārakatayā
 ca na puruṣa-kāuṭasthya-hāniḥ. tathā ca smaryate :

“tasmād ajñāna-mūlo 'yam saṁsāraḥ puruṣasya hī ” 'ti. »

30 ity āçāṅkyā 'ha :

pāramparye 'py ekatra pariniṣṭhe 'ti saṁjñā-mātram. 68.

avidyā-'di-dvāreṇa paramparayā puruṣasya jagan-mūla-kāraṇatve 'py
 ekasminn avidyā-'dāu yatra kutra-cin nitye dvāre paramparāyāḥ paryava-
 sānam bhaviṣyati ; puruṣasyā 'pariṇāmitvāt. ato yatra paryavasānam, sāi
 35 'va nityā prakṛtiḥ ; prakṛtir iha mūla-kāraṇasya saṁjñā-mātram ity arthaḥ.

« nanv evam pañca-viñcati-tattvāṇi 'ti no 'papadyate ; mahat-tattva-kāraṇā'-vyaktā'-pekṣayā 'pi jaḍa-tattvā'-ntarā'-patter » ity āçayena mūla-samādhānam āha :

samānaḥ prakṛter dvayoḥ. 69.

vastutas tu prakṛter mūla-kāraṇa-vicāre dvayor vādi-prativādinor 5
āvayoh samānaḥ pakṣaḥ. etad uktam bhavati : yathā prakṛter utpattiḥ
çrūyata, evam avidyāyā api

“ avidyā pañca-parvāi 'śā prādur-bhūtā mahātmana ”

ity-ādi-vākyāḥ. ata ekasyā avaçyam gāuṇy utpattir vaktavyā ; tatra ca
prakṛter eva puruṣa-samyogā'-dibhir abhivyakti-rūpā gāuṇy utpattir yuktā ; 10

“ samyoga-lakṣaṇo'-tpattiḥ kathyate karma-jñānayor ”

iti Kāurma-vākye prakṛti-puruṣayor gāuṇo'-tpatti-smaraṇāt ; avidyāyāç ca
kvā'-pi gāuṇo'-tpatti-açraṇāt. tasyā anāditā-vākyāni tu pravāha-rūpeṇāi
'va vāsanā'-dy-anādi-vākya-vad vyākhyeyāni 'ti. avidyā ca mithyā-jñāna-
rūpā buddhi-dharma iti yoge sūtritam ; ato na tattvā'-dhikyam. 15

athavā dvayoh prakṛti-puruṣayoh samāna eva nyāya ity arthaḥ.

“ yataḥ pradhāna-puruṣāu yataç cāi 'tac carā'-caram,
kāraṇam sakālasya 'sya, sa no Viṣṇuḥ prasīdatv ”

ity-ādi-vākyāḥ puruṣasyā 'py utpatti-açraṇād iti bhāvaḥ. tathā ca puru-
ṣasye 'va prakṛter api gāuṇy evo 'tpattiḥ ; nityatva-açraṇād ity api samā- 20
nam iti. tasmāt prakṛtir evo 'pādānam jagataḥ, prakṛti-dharmaç cā 'vidyā
jagan-nimitta-kāraṇam, tathā puruṣo 'pī 'ti siddham. yat tu

“ avidyām āhur avyaktam sarga-pralaya-dharmi vāi,
sarga-pralaya-nirmuktaṁ vidyām vāi pañca-viñçakam ”

iti Mokṣadharme prakṛti-puruṣayor avidyā-vidye 'ti vacanam, tat tad- 25
ubhaya-viṣayatayo 'pacaritam eva ; pariṇāmitvena hi puruṣā'-pekṣayā pra-
kṛtir asatī 'ti tasyā avidyā-viṣayatvam uktam. evam eva tasmin praka-
raṇe sva-sva-kāraṇā'-pekṣayā bhūtā'-ntam kārya-jātam avidye 'ty uktam,
sva-svā'-pekṣayā ca sva-sva-kāraṇam vidye 'ti. puruṣasya pariṇāma-rūpaṁ
jagad-upādānatvam tu prakṛty-upādhikam eva kartṛtvā'-di-vac chruti- 30
smṛtyor upāsā'-rtham evā 'nūdyate ; anyathā “ 'sthūlam anaṇv ahrasvam ”
ity-ādi-çruti-virodhā'-patter iti mantavyam. māyā-çabdena ca prakṛtir evo
'cyate ; “ māyām tu prakṛtiṁ vidyād ” iti çrutāu

“ asmān māyī sṛjate viçvam etat, tasmiñç cā 'nyo māyayā samniruddha ”

iti pūrva-prakrānta-māyāyāḥ prakṛti-svarūpatā-vacanāt ;

35

“ sattvaṁ rajas tama iti prakṛtaṁ tu guṇa-trayam ;
etan-mayī ca prakṛtir, māyā yā vāiṣṇavī çrutā,
lohita-çveta-kṛṣṇe 'ti tasyās tādṛg-bahu-prajā ”

- ity-ādi-smṛtibhyaḥ ca. na tu jñāna-nācya 'vidyā māyā-ṣabdhā-rtho, nityatvā-
'nupāpatteḥ. kim cā 'vidyāyā dravyatve ṣabda-mātra-bhedo, guṇatve ca
tad-ādihāratayā prakṛti-siddhiḥ; puruṣasya nirguṇatvā-'dibhyaḥ. «atha
dravya-guṇa-karma-vilakṣaṇāi 'vā 'smābhir avidyā vaktavye » 'ti cen, na;
5 “tādṛk-padārthā-'pratīter ” uktatvād iti.

« nanv evaṃ cet prakṛti-puruṣā-'dy-anumāna-prakāro 'sti, tarhi sarve-
ṣām eva katham viveka-mananam na jāyate ? » tatrā 'ha :

adhikāri-trāividhyān na niyamaḥ. 70.

- ṣṛavaṇā-'dāv iva manane 'py adhikāriṇas trividhā, manda-madhyamo-
10 'ttamā ity ato na sarveṣām eva manana-niyamaḥ; kutarkā-'dibhir manda-
madhyamayor bādha-satpratipakṣatā-sambhavād 'ity arthaḥ. mandāir hi
bāuddhā-'dy-ukta-kutarka-jāteno 'ktā-'numānāni bādhyante; madhyamāiḥ
ca Buddhā-'dy-uktāir eva viruddhā-'sal-liṅgāiḥ satpratipakṣitāni kriyante.
ata uttamā-'dhikāriṇām evāi 'tādṛṣa-mananam bhavati 'ti bhāvaḥ.

- 15 prakṛteḥ svarūpaṃ guṇa-sāmyam prāg evo 'ktam; sūkṣma-bhūtā-
'dikam ca prasiddham evā 'sti 'ty avaṣiṣṭayor mahad-ahamkārayoḥ svarū-
pam āha sūtrābhyām :

mahad-ākhyam ādyaṃ kāryaṃ, tan manaḥ. 71.

- mahad-ākhyam ādyaṃ kāryaṃ, tan mano manana-vṛttikam. mananam
20 atra niṣcayas, tad-vṛttikā buddhir ity arthaḥ;

“yad etad viśṛtam bijam pradhāna-puruṣā-'tmakam
mahat tattvam iti proktam, buddhi-tattvaṃ tad ucyata ”

ity-ādi-vāk्यebhyo buddher evā 'dya-kāryatvā-'vagamāt.

caramo 'hamkāraḥ. 72.

- 25 tasyā 'nantaro yaḥ, so 'hamkaroti 'ty ahamkāro 'bhimāna-vṛttika ity
arthaḥ.

yato 'bhimāna-vṛttiko 'hamkāro, 'tas tat-kāryatvam uttaraṣām upapan-
nam ity āha :

tat-kāryatvam uttaraṣām. 73.

- 30 sugamam. evaṃ tri-sūtrīm vyākhyāya pāunaruktyā-'ṣaṅkā 'pāstā.

« nanv evam prakṛtiḥ sarva-kāraṇam iti ṣṛuti-smṛti-virodha » ity āṣaṅ-
kāyām āha :

ādya-hetutā tad-dvārā pāramparye 'py, aṇuvat. 74.

pāramparye 'pi sākṣād ahetutve 'py ādyāyāḥ prakṛter hetutā 'ham-

kārā'diṣu mahad-ādi-dvārā 'sti; yathā vaiṣeṣika-mate 'nūnām ghaṭā'di-
hetutā dvyaṇukā'di-dvārāi 've 'ty arthaḥ.

«nanu prakṛti-puruṣayor ubhayor eva nityatvāt prakṛter eva kāra-
ṇatve kim niyāmakam?» tatrā 'ha :

pūrva-bhāvitve dvayor ekatarasya hāne 'nyatara-yogaḥ. 75. 5

dvayor eva pum-prakṛtyor akhila-kārya-pūrva-bhāvitve 'py ekatarasya
puruṣasyā 'pariṇāmitvena kāraṇatā-hānyā 'nyatarasyāḥ kāraṇatvāu 'cityam
ity arthaḥ. puruṣasyā 'pariṇāmitve ce 'dam bijam : puruṣasya saṃhatya-
kāritve parārthatvā-'pattiyā 'navasthā. asaṃhatya-kāritve sarvadā mahad-
ādi-kārya-prasaṅgaḥ. prakṛti-dvārā pariṇāma-kalpane ca lāghavāt tasyā 10
eva pariṇāmo 'stu, puruṣe tu svāmitvena sraṣṭṛto-'pacāro, yathā yodheṣu
vartamānau jaya-parājayau rājany upacaryete; tat-phala-sukha-duḥkha-
bhoktṛtvena tat-svāmitvād iti.

kim ca dharmi-grāhaka-mānena kāraṇatayāi 'va prakṛteḥ siddhāu nā
'nya-kāraṇā-'kāṅkṣā 'sti; yathā dharmi-grāhaka-pramānena draṣṭṛtayā 15
puruṣa-siddhāu nā 'nya-draṣṭṛ-ākāṅkṣe 'ti. api ca puruṣasya pariṇāmitve
kadā-cic cakṣur-mana-ādi-vad āndhyatvam api syāt; tathā ca vidyamānam
api sukha-duḥkhā-'dikam na jñāyeta, tataḥ cā 'haṃ sukhī na ve 'ty-ādi-
saṃgayā-'pattih. ataḥ sadā prakāṣa-svarūpatvā-'napāyena puruṣasyā 'pari-
ṇāmitvam sidhyati. tad uktam Yoga-sūtreṇa : “sadā jñātāc citta-vṛttayas, 20
tat-prabhoḥ puruṣasyā 'pariṇāmitvād” iti, tad-bhāṣyeṇa ca : “sadā jñāta-
viśayatvaṃ tu puruṣasyā 'pariṇāmitvam paridīpayati” 'ti. sadā prakāṣa-
svarūpatve 'pi yathā nāi 'kadā viśva-prakāṣatvaṃ, tathā vakṣyāmaḥ.

prakṛter yugapat-kāraṇatvo-'papattaye vibhutvam api pratipādayati :

paricchinnaṃ na sarvo-'pādānam. 76.

26

sarvo-'pādānam pradhānaṃ na paricchinnaṃ, vyāpakam ity arthaḥ.
sarvo-'pādānatvam atra hetu-garbha-viṣeṣaṇam; paricchinne tad-asambha-
vād iti. «nanu prakṛter aparicchinnaṃ no 'papadyate; prakṛtir hi
sattvā-'di-guṇa-trayād atiriktā na bhavati; “sattvā-'dīnām a-tad-dharma-
tvaṃ tad-rūpatvād” ity āgāmi-sūtrāt; Yoga-sūtra-bhāṣyābhyām spaṣṭam 30
avadhātātvaḥ ca. teṣāṃ ca sattvā-'dīnām laghutva-calatva-gurutvā-'dayo
dharmā vakṣyamāṇā vibhutve sati virudhyante, sṛṣṭy-ādi-hetavaḥ saṃyoga-
vibhāgā-'dayaḥ ca no 'papadyanta» iti. atro 'cyate : paricchinnaṃ atra
dāiṇikā-'bhāva-pratīyogitā-'vacchedakā-'vacchinnaṃ, tad-abhāvaḥ ca vyā-
pakatvam. tathā ca jagat-kāraṇatvasya dāiṇikā-'bhāva-pratīyogitā-'nava- 35
cchedakatvam eve 'ti prakṛter vyāpakatvam iti paryavasitam. yathā prā-
ṇasya sthāvara-jaṅgamā-'dy-akhila-ṣarīra-vyāpakatvam prāṇatva-sāmānyeno

'cyate, prāṇa-vyaktīnām sarva-deha-sambandhāt, tadvat prakṛter vyāpakatvam iti.

prakṛter akriyāi-'katvā-'dikāṃ ca sādharṃya-vāidharṃya-sūtre pratipādayiṣyāmaḥ.

5 na kevalam sarvo-'pādānatvād, api tu :

tad-utpatti-ṣruteṣ ca. 77.

teṣām paricchinnānām utpatti-ṣṛavanāc ca ; "atha yad alpaṃ, tan martyam" ity-ādi-ṣrutiṣu maraṇa-dharmakatvena paricchinnasyo 'tpatty-avagamāt ; ṣruty-antarebhyaḥ ce 'ty arthaḥ.

10 idānīm prakṛti-kāraṇato-'papattaye 'bhāvā-'di-kāraṇatām nirasyati :

nā 'vastuno vastu-siddhiḥ. 78.

avastuno 'bhāvān na vastu-siddhir bhāvo-'tpattiḥ ; ṣaṣa-ṣṛṅgāj jagad-utpattiyā mokṣā-'dy-anupapatteḥ ; tad-adarṣanāc ce 'ty arthaḥ.

« nanu jagad apy avastv evā 'stu, svapnā-'di-vad » iti. tatrā 'ha :

15 **abādhād aduṣṭa-kāraṇa-janyatvāc ca nā 'vastutvam. 79.**

svapna-padārthasye 'va prapañcasya bādhaḥ ṣruty-ādi-pramāṇair nā 'sti ; tathā ṣaṅkha-pītimā-'der iva duṣṭe-'ndriyā-'di-janyatvam api nā 'sti, doṣakalpane pramāṇā-'bhāvād ity ato na kāryasyā 'vastutvam ity arthaḥ. « nanu "vācā-'rambhaṇam vikāro nāmadheyam, mṛttike 'ty eva satyam" »

20 ity-ādi-ṣrutiḥ eva prapañcasya bādho, bādhāc cā 'vidyā-'khyā-doṣo 'pi sva-kāraṇe 'stī » 'ti cen, na ; mṛd-dṛṣṭānta-siddhy-anyathā-'nupapattiyā sva-kāraṇā-'pekṣakā-'sthāirya-rūpā-'sattva-paratvāt ; tādr̥g-vākyānām anyathā sṛṣṭy-ādi-vākyā-virodhāc ca. kim ca ṣrutyā prapañca-bādha ātmā-'ṣṛayaḥ, svasyā 'pi prapañcā-'ntargatatayā bādhena tad-bodhitā-'rthe punaḥ saṃṣayā-

25 'pattiḥ ce 'ti. ata eva bādhā-'bādhā-'di-vāidharṃyād upalambhāc ca jāgrat-prapañcasya svapna-khapuṣpā-'di-tulyatvam atinirbandhena pratyācāṣṭe Vedānta-sūtra-dvayam : "vāidharṃyāc ca na svapnā-'di-vad" iti, "bhāva upalabdheḥ ce " 'ti ca. "ne 'ti ne 'tī" 'ty-evamvidha-vākyāni ca viveka-parāṇy eva, na tu svarūpataḥ prapañca-niṣedha-parāṇi, "prakṛtāi-'tāvattvam
30 pratiṣedhatī" 'ti Vedānta-sūtrāt. evam anyāny api vākyāni Brahma-mīmāṃsā-bhāṣye 'smābhir vyākhyātāni.

« nā 'vastuno vastu-siddhir » iti yad uktam, tatra hetum āha :

bhāve tad-yogena tat-siddhir, abhāve tad-abhāvāt kutastarām tat-siddhiḥ ? 80.

35 bhāve kāraṇasya sad-rūpatve tad-yogena sattā-yogena kārya-siddhir ghaṭeta ; kāraṇasyā 'bhāve 'sad-rūpatve tu tad-abhāvāt kāryasyā 'py asattvāt

katham vastu-bhūta-kārya-siddhiḥ? kāraṇa-svarūpasyāi 'va kāryasyānu
'cityād ity arthaḥ.

« nanū tathā 'pi karmāi 'vā 'vaçyakatvāj jagat-kāraṇam astu ; kim pra-
dhāna-kalpanaye? » 'ti. tatrā 'py āha :

na karmaṇa, upādānatvā-'yogāt. 81.

5

karmaṇo 'pi na vastu-siddhir, nimitta-kāraṇasya karmaṇo na mūla-kāra-
natvam ; guṇānām dravyo-'pādānatvā-'yogāt. kalpanā hi dṛṣṭā-'nusārenāi
'va bhavati ; vāiṣeṣiko-'kta-guṇānām co 'pādānatvam na kvā-'pi dṛṣṭam ity
arthaḥ. atra karma-çabdo 'vidyā-'dīnām apy upalakṣakaḥ ; guṇatvā-'viçe-
ṣeṇa teṣām apy upādānatvā-'yogāt. cakṣuṣaḥ paṭalā-'di-vad avidyāyāç 10
cetana-gata-dravyatve tu pradhānasya samjñā-mātra-bheda iti.

tad evam pariṇāmitvā-'pariṇāmitva-parārthatvā-'parārthatvābhyām
pum-prakṛtyor viveko darçitaḥ. idānīm viveka-jñānasyāi 'vā 'viveka-nūça-
dvārā parama-puruṣārtha-hetutvam, na tu tatra vāidika-karmaṇām sākṣād-
dhetutā 'stī 'ti yat prāg uktam “aviçeṣaḥ co 'bhayor” iti sūtreṇa, tad eva 15
prapañcayati pañcabliḥ sūtrāiḥ :

nā 'nuçravikād api tat-siddhiḥ ; sādhyatvenā 'vṛtti-yogād apuru-
ṣārthatvam. 82.

api-çabdena “na dṛṣṭāt tat-siddhir” iti prāg-ukta-dṛṣṭa-samuccayaḥ.
guror anuçrūyata ity anuçravo vedaḥ ; tad-vihito yāgā-'dir anuçravikaḥ 20
karma. tasmād api na pūrvokta-puruṣārtha-siddhiḥ ; yataḥ karma-sādhyat-
vena punar-āvṛtti-sambandhād atyanta-puruṣārthatvā-'bhāva ity arthaḥ.
karma-sādhyasya cā 'nityatve çrutih : “tad yathe 'ha karma-jito lokaḥ
kṣīyata, evam evā 'mutra punya-jito lokaḥ kṣīyata” itī 'ti.

“na karmaṇā, 'nya-dharmatvād” iti sūtreṇa pūrvam karmaṇā bandho 25
nirākṛta, idānīm ca mokṣo nirākriyata ity apāunaruktyam. «anya-dhar-
matvena pūrvokta-hetunā bandha iva mokṣe 'pi karmaṇo hetutvam nirā-
krta-prāyam ity punar āçauṅkai 'va no 'detī » 'ti cen, na ; bandha-hetutvenā
'viveke siddhe tat-puruṣīyā-'viveka-jatvena karmaṇām tadīyatva-vyavastho-
'papatter iti. 30

« nanv evam pañcā-'gni-vidyā-rūpeṇo 'pāsanā-'khyā-karmaṇā tīrtha-ma-
raṇā-'di-karmaṇā ca Brahma-lokaḥ gatasyā 'nāvṛtti-çrutih katham upa-
padyate? » tatrā 'ha :

tatra prāpta-vivekasyā 'nāvṛtti-çrutih. 83.

tatrā 'nuçravika-karmaṇi Brahma-loka-gatānām yā 'nāvṛtti-çrutih, sā 35
tatrāi 'va prāpta-vivekasya mantavyā. anyathā hi Brahma-lokād apy
āvṛttim pratipādayatām vākyā-'ntarānām virodha ity arthaḥ. tathā 'ca sā

'py anāvṛttir viveka-jñānasyāi 'va phalaṃ, na tu sākṣād eva karmaṇa iti etac ca śaṣṭhā-dhyāye prapañcayiṣyati; Brahma-mīmāṃsā-bhāṣye ca taylor vākyaṇy udāhṛtyā 'smābhir vyākhyātāni.

karmanas tu phalaṃ tadā 'ha:

5 **duḥkhād duḥkhaṃ, jalā-'bhiṣekavan na jāḍya-vimokaḥ. 84.**

ānuṣṭavikāt tu liṅsa-'di-ḍoṣeṇa duḥkhā-'tmaka-bhogena ca duḥkhād duḥkhaṃ duḥkha-dhārāi 'va bhavati, na tu jāḍya-vimoko 'viveka-nivṛttiḥ; duḥkha-vimokas tv atidūra eva tiṣṭhati; yathā jāḍyā-'rtasya jalā-'bhiṣekād duḥkha-vṛttir eva bhavati, na tu jāḍya-vimokṣa ity arthaḥ. tad uktam:

10 "yathā pañkena pañkā-'mbhaḥ surayā vā surā-kṛtam,
bhūta-hatyām tathāi 'vāi 'kāṃ na yajñāir nārṣṭum arhatī" 'ti.

ṣṛyate ca Brahma-loka-sthānām Viṣṇu-pārśadānām api Jaya-Vijayā-'dīnām punā-rākṣasa-yonāu duḥkha-dhāre 'ti. Kārikayā ce 'dam uktam:

"dṛṣṭavad ānuṣṭavikāḥ; sa hy aviḥuddhi-kṣayā-'tiṣaya-yukta" iti.

15 « nanu niṣkāṃād antaryāga-japā-'di-rūpa-karmaṇo na duḥkham praty-
uta mokṣaḥ phalaṃ ṣṛyata » iti. tatrā 'ha:

kāmye 'kāmye 'pi, sādhyatvā-'viṣeṣāt. 85.

kāmye 'kāmye ca karmaṇi duḥkhād duḥkham bhavati. kutaḥ? sādhyatvā-'viṣeṣāt; karma-sādhyasya sattva-ḥuddhi-dvāraka-jñānasyā 'pi tri-
20 guṇā-'tmakatayā duḥkhā-'tmakatvād ity arthaḥ.

"na karmaṇā na prajāyā dhanena, tyāgenāi 'ke amṛtatvam ānaṣur"

ity-ādi-ṣṛutibhyaḥ ca karmaṇo na sākṣān mokṣaḥ phalaṃ iti bhāvaḥ. tyāgenā 'bhīmāna-tyāgena. eke kecid evā 'mṛtatvam ānaṣuḥ, prāptavanto, nā sarve; abhimāna-tyāgasya tattva-jñāna-janyatayā durlabhatvād ity
25 arthaḥ.

« nanu bhavan-mate 'pi katham jñāna-sādhyasya na duḥkhatvaṃ, sādhyatvā-'viṣeṣād? » iti. tatrā 'ha:

nija-muktasya bandha-dhvaṅsa-mātram paraṃ, na samānatvam. 86.

30 nija-muktasya svabhāva-muktasyā 'vidyā-'khyā-kāraṇa-nāḥena yathok-
tabandha-nivṛtti-mātram param ātyantikam viveka-jñānasya phalaṃ, dhvaṅsa-
saḥ cā 'vināṣī, na tu karmaṇa iva sukhā-'dikam bhāva-rūpaṃ kāryam, yena
nāḥitayā duḥkha-dam tat syāt. karmaṇaḥ ca dṛṣṭa-kāraṇam vinā na sākṣād
evā 'vidyā-nāḥakatvaṃ ghaṭata iti. ato jñānasyā 'kṣaya-phalakatvān na
35 samānatvaṃ jñāna-karmaṇor ity arthaḥ. jñānān na punar-āvṛttiḥ sambha-

vati; avivekā-khya-kāraṇa-nāṣād iti siddham. tad evaṃ viveka-jñānam
eva sāksād-dhāno-pāya ity uktam.

idānīm viveka-jñānasyā 'pi sāksād-upāyāḥ pramāṇāni parīkṣyante;
“ātmaṃ vā are draṣṭavyaḥ crotavyo mantavya” ity-ādi-ṣrutibhir hi pramāṇa-
trayeṇā 'tma-jñānam ity avagamyate. karmā-dikāṃ tv anyan mana-ādi- 5
pramāṇānāṃ guddhy-ādi-karam eve 'ti.

**dvayor ekatarasya vā 'py asaṃnikṛṣṭā-rtha-paricchittih pramā;
tat-sādhakatamaṃ yat, tat trividham pramāṇam. 87.**

asaṃnikṛṣṭaḥ pramātary anārūḍho, 'nadhigata iti yāvat. evaṃ-bhūtasā
'rthasya vastunaḥ paricchittir avadhāraṇam pramā; sā ca dvayor buddhi- 10
puruṣayor ubhayor eva 'dharma bhavatu, kiṃ vāi 'katara-mūtrasyo, 'bha-
yathāi 'va tasyāḥ pramāyā yat sādhakatamam phalā-yoga-vyavacchinnaṃ
kāraṇam, tat pramāṇam; tac ca trividham vakṣyamāṇa-rūpeṇ 'ty arthaḥ.

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāyā vastv iti, saṃ-
cāya-vyāvartanāyā tv avadhāraṇam iti. 15

atra yadi pramā-rūpam phalam puruṣa-niṣṭha-mātram ucyate, tadā bud-
dhi-vṛttir eva pramāṇam; yadi ca buddhi-niṣṭha-mātram ucyate, tade 'ndriya-
saṃnikarṣā-'dir eva pramāṇam. puruṣas tu pramā-sūksya eva, na pramāte
'ti. yadi ca pāuruṣeya-bodho buddhi-vṛttiḥ co 'bhayam api pramo 'cyate,
tadā tū 'ktam ubhayam eva pramā-bhedena pramāṇam bhavati. cakṣur- 20
ādiṣu tu pramāṇa-vyavahāraḥ paramparayāi 'va sarvathe 'ti bhāvaḥ. Pā-
tañjala-bhāṣye tu Vyāsa-devāliḥ puruṣa-niṣṭha eva bodhaḥ prame 'ty uktaḥ;
puruṣā-rtham eva karaṇānām pravṛttyā phalasya puruṣa-niṣṭhatāyā evāu
'cityāt. ato 'trā 'pi sa eva mukhyaḥ siddhāntaḥ. na ca «puruṣa-bodha-
svarūpasya nityatayā katham phalatvam?» iti vācyaṃ; kevalasya nit- 25
yatve 'py artho-'paraktasya kāryatvāt, puruṣā-rtho-'parāgasyāi 'va vā pha-
latvād iti. atre 'yam prakriyā: indriya-praṇālikayā 'rtha-saṃnikarṣeṇa
liṅga-jñānā-'dinā vā 'dāu buddher arthā-'kāra vṛttir jāyate. tatra ce 'ndriya-
saṃnikarṣa-jā pratyakṣā vṛttir indriya-viṣṭa-buddhy-ācṛitā; nayanā-'di-
gata-pittā-'di-doṣāḥ pittā-'dy-ākāra-vṛtty-udayād iti viṣeṣaḥ. sā ca vṛttir 30
artho-'paraktā pratibimba-rūpeṇa puruṣā-rūḍhā satī bhāsate; puruṣasyā
'pariṇāmitayā buddhi-vat svato 'rthā-'kāratvā-'sambhavāt; arthā-'kāratāyā
eva cā 'rtha-grahaṇatvāt; anyasya durvacatvād iti. tad etad vakṣyati:
“japā-sphaṭikayor iva no 'parāgaḥ, kiṃ tv abhīmāna” iti; Yoga-sūtram ca:
“vṛtti-sārūpyam itaratre” 'ti; smṛtir api: 35

“tasmiṃ cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ;
imāḥ tāḥ pratibimbanti, saraśi 'va taṭa-drumā” iti.

Yoga-bhāṣyam ca: “buddheḥ pratisaṃvedī puruṣa” iti. pratidhvanivat

- pratisaṃvedaḥ saṃvedana-pratibimbaḥ, tasyā 'çraya ity arthaḥ. etena puruṣāṇāṃ kūṭastha-vibhu-cidrūpatve 'pi na sarvadā sarvā-'bhāṣana-prasaṅgaḥ; aṅgatayā svato 'rthā-'kāratvā-'bhāvāt; arthā-'kāratām vinā ca saṃyoga-mātreṇā 'rtha-graṇasāyā 'tīndriyā-'di-sthale buddhāv adṛṣṭatvād
- 5 iti. puruṣe ca sva-sva-buddhi-vṛttinām eva pratibimbā-'rpaṇa-sāmarthyam iti phala-balāt kalpyate; yathā rūpavatām eva jalā-'diṣu pratibimbana-sāmarthyam, ne 'tarasye 'ti. rūpavattvaṃ ca na sāmānyataḥ pratibimba-prayojakam; çabdasyā 'pi pratidhvani-rūpa-pratibimba-darçanāt. na ca «çabda-janyam çabdā-'ntaram eva pratidhvanir» iti vācyaṃ; sphaṭika-
- 10 lāuhityā-'der api japā-saṃnikarṣa-janyatā-'pattyā pratibimba-mithyātva-siddhānta-kṣater iti. pratibimbaḥ ca buddher eva pariṇāma-viçeṣo bimbā-'kāro jalā-'di-gata iti mantavyam. kecit tu «vṛttāu pratibimbitaṃ sad eva cāitanyam vṛttim prakāçayati; tathā ca vṛtti-gaṭa-pratibimba eva vṛttāu cāitanya-viṣayatā, na tu cāitanye vṛtti-pratibimbo 'stī» 'ty āhuḥ. tad asat;
- 15 upadarçita-çāstra-virodhena kevala-tarkasyā 'prayojakatvāt; vinigamanā-virahena vṛtti-cāitanyayor anyo-'nya-viṣayatā-'khyasambandha-rūpatayā 'nyo-'nyasminn anyo-'nya-pratibimba-siddheç ca; bāhya-sthale 'rthā-'kāratāyā eva viṣayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-'kāratāyā eva viṣayatātvāu-'cityāc ce 'ti. ye tu tārīkikā jñānasya viṣayatām ne 'cchanti,
- 20 tan-mate jñāna-vyaktinām anugamaka-dharmū-'bhāvena ghaṭa-viṣayakam paṭa-viṣayakam jñānam ity-ādy-anugata-vyavahārū-'nupapattiḥ. kecit tu tārīkikā anayāi 'vā 'nupapattyā viṣayatām atirikta-padārtham āhuḥ. tad apy asat; anubhūyamānām arthā-'kāratām viḥaya viṣayatā-'ntara-kalpane gāuravād iti.
- 25 «nanu tathā 'pi sva-svo-'pādhi-vṛtti-rūpāi 'va vṛtti-cāitanyayor anyo-'nya-viṣayatā 'stu; svo-'pādhi-vṛttitvenāi 'vā 'nugamāt; alam ākāra-'khyapratibimba-dvayene!» 'ti cen, na; pratibimbam vinā svatvasyā 'pi durvacatyāt. svatvaṃ hi sva-bhukta-vṛtti-vāsanā-vattvaṃ. bhogaç ca jñānam. tathā ca viṣayatā-lakṣaṇasya viṣaya-sāmagrī-ghaṭitatvenā 'tmā-'çrayaḥ. tasmād
- 30 acāitanya-cāitanyayor anyo-'nya-viṣayatā-rūpo 'nyo-'nyasminn anyo-'nyapratibimbaḥ siddhaḥ. adhikaṃ tu Yogavārttike draṣṭavyam iti dik. atrā 'yam pramātr-ādi-vibhāgaḥ:

pramātā cetanaḥ çuddhaḥ, pramāṇam vṛttir eva naḥ,
pramā 'rthā-'kāra-vṛttinām cetane pratibimbanam;

- 35 pratibimbita-vṛttinām viṣayo meya ucyaṭe;
sākṣād-darçana-rūpaṃ ca sākṣitvaṃ vakṣyati svayam.
ataḥ syāt kāraṇā-'bhāvād vṛtteḥ sākṣy eva cetanaḥ.
Viṣṇv-ādeḥ sarva-sākṣitvaṃ gāuṇam liṅgā-'dy-abhāvata iti.

«nanu

40

“yathā prakāçayaty ekaḥ kṛtsnam lokam imam raviḥ,
kṣetraṃ kṣetrī tathā kṛtsnam prakāçayati, Bhārata”

'ty-ādi-vākyeṣū 'pamānā-'di prakṛti-puruṣa-viveke pramāṇam upanyastam. tat katham ucyate trividham? » iti. tatrā 'ha :

tat-siddhāu sarva-siddher nā 'dhikya-siddhiḥ. 88.

trividha-pramāṇa-siddhāu ca sarvasyā 'rthasya siddher na pramāṇā-'dhikyam sidhyati gāuravād ity arthaḥ. ata eva Manunā 'pi pramāṇa- 6 trayam evo 'panyastam :

“pratyakṣam anumānam ca cāstram ca vividhā-'gamam
trayam suviditam kāryam dharma-çuddhim abhīpsate ” 'ti.

upamānāi-'tihyā-'dīnām cā 'numāna-çabdayoh praveçāḥ ; anupalabdhy-ādī-
nām ca pratyakṣe praveça iti. ukta-vākye ce 'dam anumānam abhipretam : 10
ā-pāda-tala-mastakam kṛtsnam sva-vyatiriktenāi 'kena prakāçyam ; svayam
aprakāçatvāt ; trāilokya-'vad iti.

tejaç-cāitanya-sādhāraṇam ca prakāçatvam akhaṇḍo-'pādhiḥ prakāça-
vyavahāra-niyāmakatayā siddha iti.

puruṣa-niṣṭhā prame 'ti mukhya-siddhāntām āçṛitya pramāṇānām 15
viçeṣa-lakṣaṇāni vaktum upakramate :

**yat sambaddham. sat tad-ākāro-'llekhi vijñānam, tat praty-
akṣam. 89.**

sambaddham bhavat sambaddha-vastv-ākāra-dhāri bhavati yad vijñā-
nam buddhi-vṛttis, tat pratyakṣam pramāṇam ity arthaḥ. atra sad ity-antaḥ 20
hetu-garbha-viçeṣaṇam. tathā ca svā-'rtha-saṃnikarṣa-janyā-'kārasyā 'çrayo
vṛttih pratyakṣam pramāṇam iti niṣkarṣaḥ. “vṛttih sambandhā-'rtham
sarpatī ” 'ty āgāmi-sūtrān na vṛtteḥ saṃnikarṣa-janyatvam ity ākāra-'çraya-
grahaṇam. cakṣur-ādi-dvāraka-buddhi-vṛttiç ca pradīpasya çikhā-tulyā
bāhyā-'rtha-saṃnikarṣā-'nantaram eva tad-ākāro-'llekhinī bhavatī 'ti nū 25
'sambhavaḥ.

« nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptih ; sam-
baddha-vastv-ākārā-'bhāvād » ity āçāṅkya tasyā 'lakṣyatvena samādhatte :

yoginām abāhya-pratyakṣatvān na doṣaḥ. 90.

āindriyaka-pratyakṣam evā 'tra lakṣyam, yoginaç cā 'bāhya-pratyakṣa- 30
kāḥ ; ato na doṣo, na tat-pratyakṣe 'vyāptir ity arthaḥ.

vāstavam samādhānam āha :

līna-vastu-labdā-'tiçaya-sambandhād vā 'doṣaḥ. 91.

athavā tad api lakṣyam eva ; tathā 'pi na doṣo, nā 'vyāptih ; yato līna-
vastuṣu labdha-yogaja-dharma-janyā-'tiçayasya yogi-cittasya sambandho 35
ghaṭata ity arthaḥ. atra līna-çabdaḥ parā-'bhipretā-'saṃnikṛṣṭa-vācī ; sat-

- kārya-vādinām hy atītā-'dikam api svarūpato 'stī 'ti tat-sambandhaḥ sambhaved iti. vyavahita-viprakṛṣṭeṣu sambandha-hetu-vidhayā labdhā-'tiçaye 'ti viçeṣaṇam. atiçayaç ca vyāpakatvaṃ vṛtti-pratibandhaka-tamo-nivṛtty-ādiç ce 'ti. idam cā 'trā 'vadheyam: "yat sambaddham sad" iti pūrva-
- 5 sūtre buddher artha-saṃnikarṣasyāi 'va pratyakṣa-hetutā-lābhāt pratyakṣa-sāmānye bāhyā-'rtha-sādhāraṇe buddhy-artha-saṃnikarṣa eva kāraṇam; indriya-saṃnikarṣās tu cākṣuṣā-'di-pratyakṣeṣu viçiṣyāi 'va kāraṇāni. «nanv evam indriya-saṃnikarṣa-yogaja-dharmā-'dy-abhāve 'pi buddhyā bāhyā-'rtha-pratyakṣā-'pattih.» māi 'vam! tamaḥ-pratibandhena tadānīm
- 10 buddhi-sattvasya vṛtty-asambhavāt. tac ca tamaḥ kadā-cid arthe-'ndriyayoh saṃnikarṣeṇa kadā-cic ca yogaja-dharmenā 'pasāryate; añjana-saṃyogena nayana-mālīnya-vat. na cāi «'vaṃ tad-dhetor eva tad astv iti nyāyene 'ndriya-saṃnikarṣū-'der eva bāhyā-'rtha-pratyakṣa-sāmānye hetutā 'stv» iti vācyam; suṣupty-ādāu tamaso buddhi-vṛtti-pratibandhakatva-
- 15 siddheḥ;

"sattvāj jāgarāṇaṃ vidyād, rajasā svapnam ādiçet,
prasvāpaṇaṃ tu tamasū; turīyaṃ triṣu saṃtatam"

- ity-ādi-smṛtibhyaḥ suṣupty-ādāu vṛtti-pratibandhakā-'ntarū-'sambhavāc ca; cākṣuṣa-vṛttāv api tamasaḥ pratibandha-darçanāc ca. yat tu guṣka-tārki-
- 20 kḥ suṣuptāu vṛtty-anutpādā-'rthaṃ jñāna-sāmānye tvañ-mano-yogaṃ kāraṇam kalpayanti, tad asat; tvag-indriyo-'tpatteḥ prāg api kevala-buddhyā Svayambhuvaḥ sarva-pratyakṣa-gravaṇāt; tvañ-mano-yogū-'nutpāde 'pi tamasa eva nimittatāyā vaktavyatvāc ca; kevala-tarkasyā 'pratiṣṭhā-doṣa-grastatvāc ce 'ti dik.

- 25 «nanu tathā 'pī 'çvara-pratyakṣe 'vyāptih; tasya nityatvena saṃnikarṣā-'janyatvād» iti. tatrā 'ha:

īçvarā-'siddheḥ. 92.

- īçvare pramāṇā-'bhāvān na doṣa ity anuvartate. ayaṃ ce 'çvara-prati-
- 30 sedha eka-deçinām prāudha-vādenāi 've 'ti prāg eva pratipāditam; anyathā hī 'çvarā-'bhāvād ity evo 'cyeta. īçvarā-'bhyupagame tu saṃnikarṣa-janya-jātiyatvam eva pratyakṣa-lakṣaṇaṃ vivakṣitam; sājātyaṃ ca jñānatva-sākṣād-vyāpya-jātye 'ti bhāvaḥ.

«çruti-smṛtibhyaṃ katham iço na sidhyatī?» 'ty ākāṅkṣāyāṃ tarka-virodhaṃ lāukikam eva bādhakam āha:

- 35 **mukta-baddhāyor anyatarā-'bhāvān na tat-siddhiḥ. 93.**

īçvaro 'bhimataḥ kim kleṣā-'di-mukto vā, tāir baddho vā? anyatarasyā 'py asambhavān ne 'çvara-siddhir ity arthaḥ.

ubhayathā 'py a-sat-karatvam. 94.

muktatve sati sraṣṭṛtvā-'dy-akṣamatvaṃ, tat-prayojakā-'bhimāna-rāgā-'dy-abbhāvāt; baddhatve 'pi mūḍhatvān na sṛṣṭy-ādi-kṣamatvam ity arthaḥ.

« nanv evam īṣvara-pratipādaka-ṣrutināṃ kā gatih? » tatrā 'ha :

muktā-'tmanah praçansā upāsā siddhasya vā. 95.

yathā-yogaṃ kācic chrutir muktā-'tmanah kevalā-'tma-sāmānyasya jñeyatā-vidhānāya saṃnidhi-mātrāi-'ṣvareṇa stuti-rūpā prarocanā-'rthā; kācic ca saṃkalpa-pūrvaka-sraṣṭṛtvā-'di-pratipādikā ṣrutih siddhasya Brahma-Viṣṇu-Harā-'der evā 'nitye-'ṣvarasyā 'bhimānā-'di-mato 'pi gāuṇa-nitya-tvā-'di-mattvān nityatvā-'dy-upāsā-pare 'ty arthaḥ.

« nanu tathā 'pi prakṛty-ādy-akhilā-'dhiṣṭhātṛtvam ṣṛyamāṇaṃ no 'papadyate; loke saṃkalpā-'dinā pariṇāmanasyāi 'vā 'dhiṣṭhātṛtvavyavahārād » iti. tatrā 'ha :

tat-saṃnidhānād adhiṣṭhātṛtvam, maṇi-vat. 96.

yadi saṃkalpena sraṣṭṛtvam adhiṣṭhātṛtvam ucyate, tadā 'yam doṣaḥ 15 syāt. asmābhis tu puruṣasya saṃnidhānād evā 'dhiṣṭhātṛtvam sraṣṭṛtvā-'di-rūpam iṣyate. maṇi-vat, yathā 'yas-kānta-maṇeḥ saṃnidhya-mātreṇa çalya-niṣkarṣakatvaṃ na saṃkalpā-'dinā, tathāi 'vā 'di-puruṣasya saṃyoga-mātreṇa prakṛter mahat-tattva-rūpeṇa pariṇāmanam; idam eva ca svo-'pādhi-sraṣṭṛtvam ity arthaḥ. tathā co 'ktam :

“ nīricche saṃsthithe ratne yathā lohaḥ pravartate,
sattā-mātreṇa devena tathā ce 'yam jagaj-janiḥ.
ata ātmani kartṛtvam akartṛtvam ca saṃsthitam:
nīricchatvād akartā 'sāu, kartā saṃnidhi-mātrata ” iti.

“ tad āikṣata bahu syām ” ity-ādi-ṣrutis tu kūlam pipatisatī 'ti-vad gāuṇī; 25 prakṛter āsanna-bahutara-guṇa-saṃyogāt. athavā buddhi-pūrvā-sṛṣṭi-viṣayaṃ etādṛga-vākya-jātaṃ, na tv ādi-sarga-param; tasyā 'buddhi-pūrvaka-tva-smaraṇād iti bhāvaḥ; yathā Kāurme :

“ ity eṣa prakṛtaḥ sargaḥ saṃkṣepāt kathito mayā;
a-buddhi-pūrvakas tv eṣa. brāhmīm sṛṣṭīm nibodhate ” 'ti.

asya ca vākyaṣyā 'di-puruṣa-buddhy-ajanyatvena saṃkoce gāuravam iti.

na kevalam sargā-'dāṃ eva puruṣasya saṃyoga-mātreṇa sraṣṭṛtvā-'dikam, api tv anyeṣv api saṃkalpā-'di-pūrvakeṣu bhūtā-'diṣv akhileṣu viṣeṣa-kāryeṣv api sarva-puruṣāṇām ity āha :

viṣeṣa-kāryeṣv api jivānām. 97.

adhiṣṭhātṛtvam saṁnidhānād ity anuṣajyate. antaḥkaraṇo-'palakṣita-syāi 'va jīva-ṣabdā-'rthatvam ṣaṣṭhā-'dhyāye vakṣyati. tathā ca viṣeṣa-kārye visargā-'khye vyāṣṭi-sṛṣṭāv api jivānām antaḥkaraṇa-pratibimbīta-cetanānām saṁnidhānād evā 'dhiṣṭhātṛtvam, na tu kenā 'pi vyāpāreṇa; kūṭastha-cin-mātra-rūpatvād ity arthaḥ.

«nanu cet sadā sarva-jña īṣvaro nā 'sti, tarhi vedānta-mahā-vākyā-'rthasya vivekasyo 'padeṣe 'ndha-paramparā-'ṣaṅkayā 'pramāṇyam pra-sajyeta.» tatrā 'ha:

10 siddha-rūpa-boddhṛtvād vākyā-'rtho-'padeṣaḥ. 98.

Hiraṇyagarbhā-'dīnām siddha-rūpasya yatliārthasya boddhṛtvāt tad-vakṛtkā-'yurvedā-'di-pramāṇyenā 'vadhṛtāt teṣām vākyā-'rtho-'padeṣaḥ pramāṇam iti ṣeṣaḥ.

«nanu puruṣasya cet saṁnidhī-mātreṇa gāuṇam adhiṣṭhātṛtvam, tarhi
15 mukhyam adhiṣṭhātṛtvam kasye?» 'ty ākāṅkṣāyām āha:

antaḥkaraṇasya tad-ujjvalitatvāl loha-vad adhiṣṭhātṛtvam. 99.

antaḥkaraṇasyā 'nupacaritam adhiṣṭhātṛtvam saṁkalpā-'di-dvārakam pratyetavyam. «nanv adhiṣṭhātṛtvam ghaṭā-'di-vad acetanasya na yuktaṁ.» tatrā 'ha: loha-vat tad-ujjvalitatvād iti. antaḥkaraṇam hi tapta-loha-vac
20 cetano-'jjvalitam bhavati. atas tasya cetanāyanānatayā 'dhiṣṭhātṛtvam ghaṭā-'di-vyāvṛttam upapadyata ity arthaḥ. «nanv evam cāitanyenā 'ntaḥkaraṇasyo 'jjvalane citech saṅgitvam agni-vad eva syād» iti cen, na; nityo-'jjvala-cāitanya-saṁyoga-viṣeṣa-mātrasya saṁyoga-viṣeṣa-janya-cāitanya-pratibimbasyāi 'va vā 'ntaḥkaraṇo-'jjvalana-rūpatvāt; na tu cāitanyam
25 antaḥkaraṇe saṁkrāmati, yeua saṅgitā syāt. agner api hi prakūṣā-'dikam na lohe saṁkrāmati; kim tv agni-saṁyoga-viṣeṣa eva lohasyo 'jjvalanam iti. «nanv evam api saṁyogena pariṇāmitvam» iti cen, na; sāmānya-guṇā-'tirikta-dharmo-'tpattāv eva pariṇāma-vyavahārād iti. ayam ca saṁyoga-viṣeṣo 'ntaḥkaraṇasyāi 'va sattvo-'dreka-rūpāt pariṇāmād bhavati 'ti
30 phala-balāt kalpyate; puruṣasyā 'pariṇāmitvena saṁyoge tan-nimittaka-viṣeṣā-'sambhavād iti. ayam eva ca saṁyoga-viṣeṣo buddhy-ātmanor anyo-'nya-pratibimbane hetuḥ. «nanu pratibimba-hetutayā saṁyoga-viṣeṣā-'vaṣyakatve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'rtha-jñānā-'deḥ saṁyoga-viṣeṣād eva sambhavād» iti. māi 'vam! buddhāu cāitanya-
35 pratibimbaḥ cāitanya-darṣanā-'rtham kalpyate, darpaṇe mukha-pratibimbavat; anyathā karma-karṭṭ-virodhena svasya sāksāt sva-darṣanā-'nupapatteḥ. ayam eva ca cit-pratibimbo <buddhāu cic-ohāyā-'pattir> iti, <cāitanyā-'dhyāsa> iti, <cid-āveṣa> iti co 'cyate. yaḥ ca cāitanye buddheḥ pratibimbaḥ,

sa cā 'rūḍha-viṣayāḥ saha buddher bhānā-rtham iṣyate; arthā-kāratayāi
 'vā 'rtha-grahaṇasya buddheḥ sthale dr̥ṣṭatvena tāṃ vinā saṃyoga-viṣeṣa-
 mātrena 'rtha-bhānasya puruṣe 'py anāucityāt; arthā-kārasyaī 'vā 'rtha-
 grahaṇa-ṣabdā-rthatvāc ce 'ti. sa cā 'rthā-kāraḥ puruṣe pariṇāmo na
 sambhavatī 'ty arthāt pratibimba-rūpa eva paryavasyatī 'ti dik. sa cā 'yam 6
 anyo-'nya-pratibimbo Yoga-bhāṣye Vyāsa-devāḥ siddhāntitah: "citi-ṣaktir
 aparīṇāminy apratisaṃkramā ca pariṇāminy arthe pratisaṃkrānte 'va tad-
 vṛttim anupatati; tasyāc ca prāpta-cāitanyo-'pagraha-rūpāyā buddhi-vṛtter
 anukāri-mātratayā buddhi-vṛtty-aviṣṭā hi jñāna-vṛttir ity ākhyāyata" ity-
 ādinā. Yogavārttike cāi 'tad vistarato 'smābhiḥ pratipāditam. kaṣcit tu 10
 «buddhi-gatayā cic-chāyayā buddher eva sarvā-rtha-jñātr̥tvam; icchā-
 'dibhir jñānasya sāmānādhikaranyā-nubhavāt; anyasya jñānenā 'nyasya
 pravṛtṭy-anāucityāc ce » 'ty āha. tad ātmā-jñāna-mūlakatvād upekṣaṇīyam.
 evaṃ hi buddher eva jñātr̥tve "cid-avasāno bhoga" ity āgāmi-sūtra-dvaya-
 virodhaḥ, puruṣe pramāṇā-'bhāvaḥ ca; puruṣa-liṅgasya bhogasya buddhāv 15
 eva svī-kārāt. na ca «pratibimbā-'nyathā-nupapattiyā bimba-bhūtaḥ puru-
 ṣaḥ setsyatī » 'ti vācyam; anyo-'nyā-'ḥrayāt: prthāg-bimba-siddhāu buddhi-
 stha-cāitanyasya pratibimbatā-siddhiḥ, pratibimbatā-siddhāu ca tat-prati-
 yogitayā bimba-siddhir iti. asman-mate ca jñātr̥tayā puruṣa-siddhy-ananta-
 ram tasya jñeyatvā-'nyathā-nupapattiyā pratibimba-siddhāu nā 'nyo-'nyā- 20
 'ḥrayaḥ. «atha vṛtti-sākṣitayā bimba-rūpaḥ cetanaḥ sidhyatī » 'ti cet, tarhi
 sākṣiṇa eva pramātr̥tvam apy ucitam; ubhayaor jñātr̥tva-kalpane gāuravāt;
 vṛtti-jñāna-ghaṭa-jñānayoḥ sāmānādhikaranyā-nubhavāc ca. kiṃ cāi 'vaṃ
 sati buddher eva bhoktr̥tve "bhoktr̥-bhāvūd" ity āgāmi-sūtreṇa bhoktr̥tayā
 puruṣa-sādhanam virudhyeta. «atha buddhi-gata-cic-chāyā-rūpeṇa samban- 25
 dhena bimbasyāi 'va jñānam, na tu citāu buddhi-pratibimbaḥ kalpyata »
 ity etāvan-mātre cet tasyā 'ḥcayo varṇyeta, tad apy asat; sūryā-'deḥ sva-
 pratibimba-rūpa-sambandhena jalā-'di-tat-stha-vastu-bhāṣakatvā-'darṣanāt,
 kīraṇāir eva tad-ubhaya-bhāsanāt; maru-marīcikā-'dāu tu svā-'dhyasta-jalā-
 'di-bhāṣakatvaṃ dr̥ṣṭam eve 'ti dr̥ṣṭā-'nusāreṇa 'smābhiḥ citāu buddhi-prati- 30
 bimba eva sarvā-rtha-bhāna-hetutayā sambandhaḥ kalpita iti. yac co 'ktam
 «anyasya jñānenā 'nyasya pravṛtṭy-anupapattir » iti, tad api na; "akartur
 api phalo-'pabhogo 'nnādyā-vad" ity āgāmi-sūtreṇa jñāna-pravṛtṭyor vāi-
 dhikaranyasya dr̥ṣṭānteno 'papādayiṣyamānatvāt; buddheḥ saṃkalpena
 deha-kriyāyām ivā 'trā 'pi saṃyoga-viṣeṣā-'der eva niyūmakatvād iti. 35

pratyakṣa-pramāṇaṃ lakṣayitvā 'numānam lakṣayati:

pratibandha-dr̥ṣṭaḥ pratibaddha-jñānam anumānam. 100.

pratibandho vyāptiḥ; vyāpti-darṣanād vyāpaka-jñānam vṛtti-rūpam
 anumānam pramāṇam ity arthaḥ. anumitis tu pāruṣeyo bodha iti.

ṣabda-pramāṇam lakṣayati :

āpto-'padeṣaḥ ṣabdaḥ. 101.

āptir atra yogyatā; vedasyā 'pāuruṣeyatāyāḥ pañcamā-'dhyāye vakṣya-
mānatvāt. tathā ca yogaḥ ṣabdas, taj-janyam jñānam ṣabdā-'khyam
5 pramāṇam ity arthaḥ. phalam ca pāuruṣeyaḥ ṣabdo bodha iti.

pramāṇa-pratipādanasya svayam eva phalam āha :

ubhaya-siddhiḥ pramāṇāt; tad-upadeṣaḥ. 102.

ubhayaor ātmā-'nātmanor vivekena siddhiḥ pramāṇād eva bhavati; atas
tasya pramāṇasyo 'padeṣaḥ kṛta ity arthaḥ.

10 tatra yenā 'numāna-viṣeṣeṇa pramāṇena mukhyato 'tra prakṛti-puruṣāu
vivicya sādhanīyāu, tad varṇayati :

sāmānyato dr̥ṣṭād ubhaya-siddhiḥ. 103.

anumānam tāvat trividham bhavati: pūrva-vat, ṣeṣa-vat, sāmānyato
dr̥ṣṭam ce 'ti. tatra pratyakṣī-kṛta-jātiya-viśayakam pūrva-vat; yathā
15 dhūmena vahnny-anumānam; vahnī-jātiyo hi mahānasā-'dāu pūrvam pra-
tyakṣī-kṛtaḥ. vyatirekā-'numānam ṣeṣa-vat. ṣeṣo 'pūrvo 'rtho 'sya viśa-
yatvenā 'sti 'ti ṣeṣa-vat; aprasiddha-sādhyakam iti yāvat; yathā prthivī-
tvene 'tara-bhedā-'numānam; prthivī-'tara-bhedo hi prāg asiddhaḥ. sāmā-
nyato dr̥ṣṭam ca tad-ubhaya-bhinnaṁ anumānam. yatra sāmānyataḥ
20 pratyakṣā-'di-jātiyam ādāya vyāpti-grahāt pakṣa-dharmatā-balena tad-vijā-
tiyo 'pratyakṣā-'dy-arthaḥ sidhyati; yathā rūpā-'di-jñāne kriyātvena kara-
ṇavattvā-'numānam; atra hi prthivītvā-'di-jātiyam kuṭhārā-'di-karaṇam
ādāya vyāptim gr̥hītvā tad-vijātiyam atīndriyam jñāna-karaṇam indriyam
sādhyāta iti. tatra sāmānyato dr̥ṣṭād anumānād dvayor prakṛti-puruṣayor
25 siddhir ity arthaḥ.

tatra prakṛteḥ sāmānyato dr̥ṣṭam anumānam, yathā: mahat tattvam
sukha-duḥkha-moha-dharmaka-dravyo-'pādānakam; kāryatve sati sukha-
duḥkha-moha-dharmakatvāt; suvarṇā-'di-ja-kuṇḍalā-'di-vad ity-ādi.

30 puruṣe tu yady apy anumānā-'pekṣā nū 'sti, sarva-sammatatvāt, tathā
'pi prakṛty-ādi-viveke sāmānyato dr̥ṣṭam evā 'pekṣyate. tad yathā: pra-
dhānam parārtham; saṃhatya-kāritvāt; gr̥hā-'di-vad iti. atra hi praty-
akṣa-siddham dehā-'dy-arthakatvam gr̥hādiṣu gr̥hītvā tad-vijātiyaḥ puru-
ṣaḥ pradhānā-'di-paratvenā 'numīyate. dehā-'dīnām ca bhoktṛtvam avivek-
ena prāg gr̥hītam ity ubhaya-siddhir iti.

35 « yā pramāṇasya phala-bhūtā pramā-'khyā-siddhir uktā, tayā puruṣasya
pariṇāmā-'pattir » ity ācāṅkāyām tasyāḥ svarūpam āha :

cid-avasāno bhogaḥ. 104.

puruṣa-svarūpe cāitanye paryavasānam yasyāi, 'tādṛgo bhogaḥ siddhir ity arthaḥ. buddher bhogasya vyāvartanāya cid-avasāna iti, citāḥ pariṇāmitva-sadhartatvā-'di-ṣaṅkā-nirāsāyā 'vasāna-padam. citāu bhogasya svarūpe paryavasatātvan na kāuṣasthyā-'di-hānir ity āḥayaḥ. tathā hi 6
 pramāṇā-'khyā-vṛtty-ārūḍham prakṛti-puruṣā-'dikam prameyaṁ vṛttyā saha puruṣe pratibimbitaṁ sad bhāṣate. ato 'rtho-'parakta-vṛtti-pratibimbā-'vacchinnam svarūpa-cāitanyam eva bhānam, puruṣasya bhogaḥ, pramāṇasya ca phalam iti. tataḥ ca pratibimba-rūpeṇā 'rtha-sambandhe dvāratayā vṛttinām karanatvam iti. tad uktam Viṣṇupurāṇe: 10

“grhītān indriyāir arthān ātmane yaḥ prayacchati,
 antaḥkaraṇa-rūpāya tasmāi viṣvā-'tmane nama” iti.

rājño hi karaṇa-vargaḥ svāmine bhogyā-jātaṁ samarpayati 'ti dṛṣṭam iti. bhoga-ṣabdā-'rthaḥ cā 'bhyavaharaṇam, ātmasāt-karaṇam iti yāvat. sa ca dehā-'di-cetanā-'nteṣu sādharmaṇaḥ; viṣeṣas tv ayam: aparīṇāmitvāt puruṣasya viṣaya-bhogaḥ pratibimbā-'dāna-mātram, anyeṣūn tu pariṇāmitvāt puṣṭy-ādir apī 'ti. ayam eva ca pariṇāma-rūpaḥ pāramārthiko bhogaḥ puruṣe pratiśidhyate “buddher bhoga ivā 'tmani” 'ty-ādibhir iti mantav-
 yam.

asmin sūtre puruṣasyā 'pi phala-vyāpyatā siddhā; cid-avasānatāyā evo 20
 'bhaya-siddhitva-vacanād iti.

«nanu kartur eva loke kriyā-phala-bhogo dṛṣṭaḥ; yathā samcarata eva samcāro-'ttha-duḥkha-bhoga iti. tat katham buddhi-kṛta-dharmā-'di-phalasya sukhā-'dy-ātmikāyā artho-'parakta-buddhi-vṛtter bhogaḥ puruṣe gha-
 ṭete » 'ty āṣaṅkāyām āha: 25

akartur api phalo-'pabhogo 'nnādyā-vat. 105.

buddhi-karma-phalasyā 'pi vṛtter upabhogas tad-akartur api puruṣasya yuktaḥ. annādyā-vat, yathā 'nya-kṛtasyā 'nnā-'der upabhogo rājño bhavati, tadvad ity arthaḥ. avivekasya sva-svāmi-bhāvasya vā bhoga-niyāmakatvāt tu nā 'tiprasaṅgaḥ. sukha-duḥkhā-'deḥ karma-phalatvam abhyupetya 30
 buddhi-gataṁ karma-phalam puruṣo bhuṅkta ity uktam.

idānīm puruṣa-gata-bhogasyāi 'va karma-phalatvaṁ svīkṛtya buddhi-karmaṇā puruṣa eva phalam utpadyata iti mukhya-siddhāntam āha:

avivekāḍ vā tat-siddheḥ kartuḥ phalā-'vagamaḥ. 106.

athavā kartari phalam eva na bhavati; <sukham bhuñjīye> 'ty-ādi- 35
 kāmanābhir bhogasyāi 'va phalatvāt. ato bhokṛt-niṣṭham eva phalam bhavati. ṣāstra-vihitam phalam anuṣṭhātārī 'ti ṣāstreṣu kartuḥ phalā-

'vagas tu tat-siddher akartṛ-niṣṭhāyā bhogā-'khyā-siddheḥ kartṛ-buddhāv
avivekāḍ ity arthaḥ. <yo 'haṁ karomi, sa evā 'haṁ bhuñja> iti hi lāukikā-
'nubhava iti; yā ca <sukham me bhūyād> ity-ādi-kāmanā, sā <putro me
bhūyād> iti-vat phala-sāadhanatvenāi 'vo 'papadyate. bhogas tu nā 'nyasya
5 sādhanam; ataḥ sa eva phalam iti mukhyaḥ siddhāntaḥ. bhogasya puru-
ṣa-svarūpatve 'pi, vāiṣeṣikānām mate crotṛa-vat, kāryatā bodhyā; sukhā-
'dy-avacchinna-citer eva bhogatvāt. asmiñ ca bhogasya phalatva-pakṣe
duḥkha-bhogā-'bhāva evā 'pavargo bodhyaḥ. athavā bhogyatā-rūpa-svātva-
sambandhena sukha-duḥkhā-'bhāvayor eva phalatvam astu; tena samban-
10 dhena dhanā-'der iva sukhā-'der api puruṣa-niṣṭhatvād iti.

tad evam pramāṇāni pramāṇa-phala-bhūtām prameya-siddhiṁ ca prati-
pādyā prameya-siddher api phalam āha:

no 'bhayaṁ ca tattvā-'khyāne. 107.

pramāṇena prakṛti-puruṣayos tattvā-'khyāne tattva-sākṣātkāre saty
15 ubhayam api sukha-duḥkhe na bhavataḥ; "vidvān harṣa-ṣokau jahātī"
'ti cūter, nyūyāc ce 'ty arthaḥ.

sāṃkṣepato vivekenā 'numāpitāu prakṛti-puruṣau. tayorḥ prakṛti-
puruṣayor anumāne 'vāntara-viṣeṣā itaḥ param adhyāya-samāptiṁ yāvād
vicāryāḥ; tatra cā 'dāu prakṛty-ādy-anumāneṣv anupalambha-bādhakam
20 apākaroti:

viṣayo 'viṣayo 'py atidūrā-'der hāno-'pādānābhyām indriya-
sya. 108.

indriyā-'nupalabhyatā-mātrato ghaṭā-'dy-abhāva-vat pratyakṣeṇa cār-
vākāiḥ prakṛty-ādy-abhāvāḥ sādhayitūṁ na śakyate; yato vidyamāno
25 'py artha indriyānām kāla-bhedena viṣayo 'viṣayaḥ ca bhavati; atidūratvā-
'di-doṣād, indriya-ghāte-'ndriya-grahābhyām ce 'ty arthaḥ. sāmagrī-sam-
avadhāne saty anupalambhasyāi 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-
upalambhe tu vakṣyamāṇa-pratibandhān na sāmagrī-samavadhānam iti
bhāvaḥ. atidūrā-'dayaḥ ca doṣā viṣaya Kārikayā parigaṇitāḥ:

30 "atidūrāt sāmīpyād indriya-ghātān mano-'navasthānāt
sāukṣmyād vyavadhānād abhibhavāt samānā-'bhihārāc ce " 'ti.

samānā-'bhihārāḥ sajātiya-samvalanam, yathā mūhiṣe gavya-miṣṇaṇ mā-
hiṣatvā-'grahaṇam iti.

«nanv atidūratvā-'diṣu madhye prakṛty-ādy-upalambhe kim prati-
35 bandhakam?» iti. tatrā 'ha:

sāukṣmyāt tad-anupalabdhīḥ. 109.

tayorḥ pūrvoktayorḥ prakṛti-puruṣayor anupalabdhis tu sāukṣmyād ity
arthaḥ. sūkṣmatvam ca nā 'nutvam, viṣva-vyāpanāt; nā 'pi durūhatvā-

'dikam, durvacatvāt; kim tu pratyakṣa-pramāṇa-pratibandhikā jātiḥ. yoga-ja-dharmasya co 'ttejakatayā prakṛti-puruṣā-'dīnām pratyakṣa-pramāṇa bhavati. jāti-sāṃkaryam ca na doṣa-'vaham.

athavā niravayava-dravyatvam evā 'tra sūkṣmatvam; yoga-ja-dharmaḥ co 'ttejaka eve 'ti.

«nanv abhāvād evā 'nupalabdhi-sambhave kim-artham sūkṣmyam kalpyate? anyathā ca ṣaṣa-ṣṛṅgā-'der api sūkṣmyād anupalabdhīḥ kim na syād?» iti. tatrā 'ha:

kārya-darṣanāt tad-upalabdheḥ. 110.

kāryā-'nyathā-'nupapattiyā prakṛty-ādi-siddhau satyām teṣām sūkṣma-10 tvaṃ kalpyate. anumānāt pūrvam ca sūkṣmatvā-'di-samāyena 'bhāvā-'nirṇayād anumānam upāpadyata ity arthaḥ.

atra ṣaṅkate:

vādi-vipratipattes tad-asiddhir iti cet, 111.

«nanu kāryam ced utpatteḥ prak siddham 'syāt, tadā tad-ādihāratayā 15 nityā prakṛtiḥ setsyati; kārya-sāhityenāi 'va kāraṇa-'numānasya vakṣya-mānatvāt. vādi-vipratipattes tu sat-kāryasyāi 'vā 'siddhir» iti yadī 'ty arthaḥ.

abhyupetya pariharati:

tathā 'py ekatara-dṛṣṭyāi 'katara-siddher nā 'palāpaḥ. 112.

mā 'stu sat kāryam, tathā 'py ekatarasya kāryasya dṛṣṭyā 'nyatarasya 20 kāraṇasya siddher apalāpo nā 'sty eve 'ti nityam kāraṇam siddham eva. tata eva ca pariṇāmiṇaḥ sakāṣād aparīṇāmitayā puruṣasya vivekena mokṣo-'papattir ity arthaḥ.

anenāi 'vā 'bhyupagama-vādena vāiṣeṣikā-'dy-āstika-ṣāstram pravartate. 25 ato na sat-kārya-vādi-ṣruti-smṛti-virodhe 'pi teṣām aṅgā-'ntareṣv apramā-ṇyam iti mantavyam.

paramā-'rthataḥ parihāram āha:

trividha-virodhā-'patteḥ ca. 113.

sarvam kāryam trividham sarva-vādi-siddham: atītam anāgataṃ var-30 tamānam iti. tatra yadī kāryam sadā san ne 'syate, tadā trividhatvā-'nupapattiḥ; atīta-'di-kāle ghaṭā-'dy-abhāvena ghaṭā-'der atīta-'di-dharma-katvā-'nupapatteḥ, sad-asatoḥ sambandhā-'nupapatteḥ; kim ca pratiyogitva-sya pratiyogi-svarūpatve tad-doṣa-tādavasthyāt. abhāva-mātra-svarūpatve paṭā-'dy-abhāvo ghaṭā-'dy-abhāvaḥ syāt; abhāvatvā-'viṣeṣāt; abhāveṣv api 35 svarūpato viṣeṣā-'ṅgikāre cā 'bhāvatvasya paribhāṣū-mātratva-prasaṅgāt. «atha pratiyogy evā 'bhāva-viṣeṣaka» iti cen, na; asataḥ pratiyoginaḥ

prāg-abhāvā-'diṣu viṣeṣakatvā-'sambhavād iti. tasmān nityasyāi 'va kārya-
 syā 'tītā-'nāgata-vartamānā-'vasthā-bhedā eva vaktavyāḥ; <ghaṭo 'tīto>
 <ghaṭo vartamāno> <ghaṭo bhaviṣyann> iti pratyayānām tulya-rūpatāu-
 'cityāt; na tv ekasya bhāva-viśayatvam anyayoḥ cā 'bhāva-viśayatvam iti.
 5 te evā 'tītā-'nāgatatve avasthe dhvaṃsa-prāgabdhāva-vyavahāraṃ janayataḥ;
 tad-atiriktā-'bhāva-dvaye pramāṇā-'bhāvād iti dik; adhiḥkāṃ tu Pātañjale
 draṣṭavyam.

evam atyantā-'bhāvā-'nyo-'nyā-'bhāvāv apy adhiḥkāraṇa-svarūpāḥ eva.
 na cāi 'vām pratiyogi-sattā-kāle 'py adhiḥkāraṇa-svarūpā-'napāyād atyantā-
 10 'bhāva-pratyaya-prasaṅga » iti vācyam; parāir api pratiyogimati deṣe tad-
 atyantā-'bhāvā-'nāṅgikārāt; pratiyogi-sambandhasyā 'tītā-'nāgatā-'vastha-
 yor eva sāmāyikā-'tyantā-'bhāvātva-sambhavāc ca. tasmān nā 'smat-sid-
 dhānte 'bhāvo 'tiriktaḥ. kiṃ ca <ghaṭo dhvasto> <ghaṭo bhāvī> <nā 'yam
 ghaṭo> <ghaṭo 'tra nā 'stī> 'ty-ādi-pratyaya-niyāmakatayā kiṃcid-vastv-
 15 ākāṅkṣāyām tad bhāva-rūpam eva kalpyate lāghavāt; abhāvāsyā 'drṣṭasya
 kalpane gāuravād iti mantavyam.

itaḥ ca sat-kārya-siddhir ity āha :

nā 'sad-utpādo, nṛ-ṣṛṅga-vat. 114.

nara-ṣṛṅga-tūlyasyā 'sata utpādo 'pi na sambhavatī 'ty arthaḥ.

20 atra hetum āha :

upādāna-niyamāt. 115.

mr̥dy eva ghaṭa utpadyate, tantuṣv eva paṭa ity evaṃ kāryāṇām
 upādāna-kāraṇam prati niyamo 'sti. sa na sambhavati; utpatteḥ prāk
 kāraṇe kāryā-'sattāyām hi na ko 'pi viṣeṣo 'sti, yena kaṃcid evā 'santaṃ
 25 janayen, nā 'ntaram iti. viṣeṣā-'ṅgikāre ca bhāvātva-'patter gatam asattayā.
 sa eva ca viṣeṣo 'smābhiḥ kāryasyā 'nāgatā-'vasthe 'ty ucyata iti. etena,
 yad vāiṣeṣikāḥ prāg-abhāvam eva kāryo-'tpatti-niyāmakam kalpayanti, tad
 apy apāstam; abhāva-kalpanā-'pekṣayā bhāva-kalpane lāghavāt; bhāvānām
 drṣṭatvād anyā-'napekṣatvāc ca. kiṃ cā 'bhāveṣu svato viṣeṣe bhāvātva-
 30 'pattiḥ; pratiyogi-rūpa-viṣeṣaḥ ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvā-
 nām aviṣiṣṭatayā na kāryo-'tpattāu niyāmakatvam yuktam iti.

upādāna-niyame pramāṇam āha :

sarvatra sarvadā sarvā-'sambhavāt. 116.

sugamam. upādānā-'niyame ca sarvatra sarvadā sarvaṃ sambhaved ity
 35 āçayaḥ.

itaṣ ca nā 'sad-utpāda ity āha :

çaktasya çakya-karaṇāt. 117.

kārya-çakti-mattvam evo 'pādāna-kāraṇatvam; anyasya durvacatvāt; lāghavāc ca. sā çaktiḥ kāryasyā 'nāgatā-'vasthāi 've 'ty ataḥ çaktasya çakya-kārya-karaṇān nā 'sata utpāda ity arthaḥ. 5

itaṣ ca :

kāraṇa-bhāvāc ca. 118.

utpatteḥ prāg api kāryasya karaṇā-'bhedaḥ çrūyate; tasmāc ca sat-kārya-siddhyā nā 'sad-utpāda ity arthaḥ. kāryasyā 'sattve hi sad-asator abhedā-'nupapattir iti. 10

utpatteḥ prāk kāryāṇām karaṇā-'bhede ca çrutayaḥ: "tad dhe 'dam tarhy avyākṛtam āsīt," "sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīt," "āpa eve 'dam agra āsur" ity-ādyāḥ.

çaṅkate :

na bhāve bhāva-yogaç cet, 119.

15

« nanv evaṃ kāryasya nityatve sati bhāva-rūpe kārye bhāva-yoga utpatti-yogo na sambhavati; asataḥ sattva evo 'tpatti-vyavahārād » iti ced ity arthaḥ.

pariharati :

nā, 'bhivvyakti-nibandhanāu vyavahārā-'vyavahārāu. 120.

20

kāryo-'tpatter vyavahārā-'vyavahārāu kāryā-'bhivvyakti-nimittakāu: abhivvyaktita utpatti-vyavahāro, 'bhivvyakty-abhāvāc co 'tpatti-vyavahārā-'bhāvāḥ; na tv asataḥ sattaye 'ty arthaḥ.

abhivvyaktiṣ ca na jñānam, kiṃ tu vartamānā-'vasthā. karaṇa-vyāpāro 'pi kāryasya vartamāna-lakṣaṇa-pariṇāman eva janayati. sataṣ ca kāryasya 25 karaṇa-vyāpārād abhivvyakti-mātraṃ loke 'pi dṛṣṭam; yathā çilā-madhyastha-pratimāyā lāṅgika-vyāpāreṇā 'bhivvyakti-mūtraṃ, tila-stha-tāilasya ca niṣpīdanena dhānya-stha-taṇḍulasya cā 'vaghātene 'ti. tad uktaṃ Vāsiṣṭhe :

"susuptā-'vasthayā cakra-padma-rekhāḥ çilo-'dare

30

yathā sthitāç, ceter antas tathe 'yam jagad-āvalī" 'ti.

prakṛti-dvāreṇe 'ty arthaḥ.

« nanu bhavatū 'tpatteḥ prāk sato yathā-katham-cid utpattiḥ; nāças tv anādi-bhāvasya katham syād? » ity ākāṅkṣāyām āha :

nāçaḥ karaṇa-layaḥ. 121.

35

līṇ çleṣaṇa ity Anuçāsanāl layaḥ sūkṣmatayā karaṇeṣv avibhūgaḥ. sa evā 'tītā-'khyo nāça ity ucyata ity arthaḥ. anāgatū-'khyas tu layaḥ prāg-

abhāva ity ucyata iti 'ṣeṣaḥ. līna-kārya-vyaktes tu punar abhiviyaktir nā
 'sti; pratyabhijñā-'dy-āpattyā Pātañjale nirākṛtatvāt; pareṣām ivā 'smākam
 apy anāgatā-'vasthāyāḥ prāg-abhāvā-'khyāyā abhiviyakti-hetutvāc ce 'ti.
 « nanv atītam apy astī 'ty atra kim pramāṇam? na hy anāgata-sattāyām
 5 iva ṣṛuṭy-ādayo 'tīta-sattāyām api sphuṭam upalabhyanta » iti. māi 'vam!
 yogi-pratyakṣatvā-'nyathā-'nupapattyā 'nāgatā-'tītayor ubhayor eya sattva-
 siddheḥ; pratyakṣa-sāmānye viśayasya hetutvāt; anyathā vartamānasyā 'pi
 pratyakṣeṇā 'siddhy-āpatteḥ. tasmād dhiyām āutsargika-pramāṇyenā 'sati
 bādhake yogi-pratyakṣeṇā 'tītam apy astī 'ti sidhyati. yoginām atīta-
 10 'nāgata-pratyakṣe ca ṣṛuṭi-smṛti-'tīhāsā-'dikam pramāṇam Yogavārttike
 prapañcitam iti dik. tad evam abhiviyakti-layābhyām kāryāṇām utpatti-
 nāca-vyavahārāv uktāu.

« nanv abhiviyaktir api pūrvam satī vā 'satī vā? ādye kāraṇa-vyāpārāt
 prāg api kāryasyā 'bhiviyaktyā sva-kārya-janakatvā-'pattiḥ kāraṇa-vyāpāraḥ
 15 ca viphalah; antye cā 'bhiviyaktāv eva sat-kārya-siddhānta-kṣatīḥ; asatyā
 evā 'bhiviyakter abhiviyakty-aṅgikārād » iti. atro 'cyate: kāraṇa-vyāpārāt
 prāk satva-kāryāṇām sad-asattvā-'bhyupagameno 'kta-vikalpā-'navakūṣāt;
 ghaṭa-vat tad-abhiviyakter api vartamānā-'vasthāyā prāg-asattvena tad-
 asattā-nivṛtty-arthaṁ kāraṇa-vyāpārā-'pekṣaṇāt; anāgatā-'vasthāyā ca sat-
 20 kārya-siddhāntasyā 'kṣateḥ. « nanv ekadā sad-asattvayor virodha » iti cet,
 prakāra-bhedaśyo 'ktatvāt. « nanv evam api prāg-abhāvā-'naṅgikāreṇa
 prāg-asattvam eva kāryāṇām durvacam » iti. māi 'vam! avasthānām eva
 parasparā-'bhāva-rūpatvād iti.

« nanu sat-kārya-siddhānta-rakṣā-'rtham abhiviyakter apy abhiviyaktir
 25 eṣṭavyā, tathā cā 'navasthe » 'ty āgaṅkyā 'ha:

pāramparyato 'nveṣaṇā, bijā-'ṅkura-vat. 122.

pāramparyataḥ paramparā-rūpeṇai 'vā 'bhiviyakter anudhāvanam kar-
 tavyam; bijā-'ṅkura-vat pramāṇikatvena cā 'syā adosatvād ity arthaḥ.
 bijā-'ṅkurābhyām cā 'trā 'yam eva viṣeṣo, yad bijā-'ṅkura-sthale kramika-
 30 paramparayā 'navasthā, 'bhiviyaktāu cāi 'ka-kālīna-paramparaye 'ti. prā-
 māṇikatvam tu tulyam eve 'ti. sarva-kāryāṇām svarūpato nityatvam
 avasthābhir vinācitvam ce 'ti Pātañjala-bhāṣye vadadbhir Vyūsa-devāir api
 'yam anavasthā pramāṇikatvena svīkrte 'ti.

atra ca bijā-'ṅkura-dṛṣṭānto loka-dṛṣṭyo 'panyastah; vastutas tu janma-
 35 karmā-'di-vad ity atrai 'va tātparyam. tena bijā-'ṅkura-pravāhasyā 'di-
 sargā-'vadhikatvenā 'navasthā-virahe 'pi na kṣatīḥ. ādi-sarge hi vṛkṣam
 vinai 'va bijam utpadyate Hiranyagarbha-saṅkalpena tac-charīrā-'dibhya
 iti ṣṛuṭi-smṛtyoḥ prasiddham

“yathā hi pādapo mūla-skandha-ṣākhā-’di-samyutah
ādi-bījāt prabhavati, bījāny anyāni vāi tata”

iti Viṣṇupurāṇa-’di-vākyāir iti.

vastutas tv anavasthā ’pi nā ’stī ’ty āha :

utpatti-’vad vā ’doṣaḥ. 123.

5

yathā ghaṭo-’tpatter utpattiḥ svarūpam eva vāiṣeṣikā-’dibhir asad-
utpāda-vādibhir iṣyate lāghavāt, tathāi ’vā ’smābhir ghaṭū-’bhivvyakter apy
abhivvyaktiḥ svarūpam evāi ’ṣṭavyā lāghavāt. ata utpattāv ivā ’bhivvyaktāv
api nā ’navasthā-doṣa ity arthaḥ. « athāi ’vam abhivvyakter abhivvyakty-
anañgikāre kūraṇa-vyāpārāt prāk tasyāḥ sattvā-’nupapattiyā sat-kārya- 10
vāda-kṣatir » iti cen, na; asmin pakṣe sata evā ’bhivvyaktir ity eva sat-
kārya-siddhānta ity ācayāt. abhivvyakteḥ cā ’bhivvyakty-abhāvena tasyāḥ
prāg-asattve ’pi nā ’sat-kārya-vādatvā-’pattiḥ. « nanv evam mahad-ādīnām
eva prāg-asattvam iṣyatām kim abhivvyakty-ākhyā-’vasthū-kalpanene? » ’ti
cen, na; “ tad dhe ’dam tarhy avyākṛtam āsīd ” ity-ādi-’grutibhir, avyaktā- 15
’vasthayā satām eva kāryānām abhivvyakti-siddheḥ. « tathā ’py abhivvyakteḥ
prāg-abhāvā-’di-svikārā-’pattir » iti cen, na; tismām anāgatā-’dy-avasthānām
anyo-’nyasyā ’bhāva-rūpatayo ’ktatvāt; tādrṣā-’bhāva-nivṛtityāi ’va ca kūra-
ṇa-vyāpāra-sūphalyā-’di-sambhavāt. ayam eva hi sat-kārya-vādinām asat-
kārya-vādibhyo viṣeṣo, yat tāir ucyamānau prāgabhāva-dhvanisāu sat- 20
kārya-vādibhiḥ kāryasyā ’nāgatā-’tītā-’vasthe bhāva-rūpe procyete, varta-
mānatā-’khyā cū ’bhivvyakty-avasthā ghaṭād vyatirikte ’ṣyate, ghaṭū-’der
avasthā-traya-vattvā-’nubhavād iti. anyat tu sarvaṁ samānam; ato nā ’sty
asmāsv adhika-ṣāṅkā-’vakāṇa iti dik.

“kārya-darṣanāt tad-upalabdher” iti sūtreṇa kāryeṇa mūla-kāraṇam 25
anumeyam ity uktam. tatra kiyat-paryantaṁ kāryam ity avadhārayitum
sarva-kāryānām sādharmyam āha :

hetumad anityam avyāpi sakriyam anekam ācṛitaṁ liṅgam. 124.

kāraṇa-’numāpakatvāl laya-gamanād vā ’tra liṅgaṁ kārya-jātam; na
tu mahat-tattva-mātram atra vivakṣitam; hetumattvā-’dīnām akhila-kārya- 30
sādhāraṇyāt.

“hetumad anityam avyāpi sakriyam anekam ācṛitaṁ liṅgam
sāvayavam para-tantraṁ vyaktaṁ, viparītaṁ avyaktam ”

iti Kārikāyām apy etad eva vyaktā-’khyāṁ sarvaṁ kāryam eva liṅgam ity
uktam. tathā ca tal liṅgaṁ hetumattvā-’di-dharmakam iti vākyū-’rthāḥ. 35
tatra hetumattvam kāraṇavattvam; anityatvam vināṣitā; pradhānasya yā
vyāpitā pūrvoktā, tad-vāiparītyam avyāpitvam; sakriyatvam adhyavāsāyā-

'di-rūpa-niyata-kārya-kāritvam. pradhānasya tu sarva-kriyā-sādhāranyena
 kāraṇatvān na kāryāi-'kadeṣa-mātra-kāritvam. na ca kriyā karmāi 'va
 vaktum ṣakyate; prakṛti-kṣobhāt sṛṣṭi-gravaṇena prakṛter api karmavattayā
 'tra sakriyatvā-'patter iti. anekatvaṃ sarga-bhedena bhinnatvaṃ, sarga-
 6 dvayā-'sādhāranyam iti yāvat; na punaḥ sajātīyā-'neka-vyaktikatvam;
 prakṛtāv ativyāpteh; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām
 a-tad-dharmatvaṃ, tad-rūpatvād" ity āgāmi-sūtrād iti. ācṛitatvaṃ cā
 'vayaveṣv iti.

kārya-kāraṇayor bhede hetumattvā-'di sidhyatī 'ty atah kāraṇā-'tirik-
 10 ta-kārya-siddhāu pramāṇāny āha :

**āñjasyād abhedato vā guṇa-sāmānyā-'des tat-siddhiḥ, pradhāna-
 vyapadeṣād vā. 125.**

tat-siddhir, liṅgā-'khyā-kāryasya kāraṇā-'tīrekataḥ siddhiḥ, kva-cid
 āñjasyāt pratyakṣata evā 'nāyāsena bhavati; yathā sthāūlyā-'dīnā dhar-
 15 meṇa tantv-ādibhyaḥ paṭādīnām. kva-cic ca guṇa-sāmānyā-'der abhedato
 guṇa-sāmānyā-'dy-ātmakatvena liṅgenā 'numānena bhavati; yathā 'dhy-
 avasāyā-'di-guṇā-'tmakatva-rūpeṇa kāraṇa-vāidharmyeṇa mahad-ādīnām;
 yathā ca mahā-prthivītvā-'di-sāmānyā-'tmakatā-rūpeṇa tanmātra-vāidhar-
 myeṇa prthivy-ādīnām. kva-cit tv ādi-ṣabda-grhītena karmā-'dy-ātmakatā-
 20 vāidharmyeṇa; yathā sthīrā-'vayavebhyo 'tiriktasya cañcalā-'vayavinaḥ.

tathā pradhāna-vyapadeṣāt pradhāna-ṣruter api kāraṇā-'tirikta-kārya-
 siddhir bhavati; pradhīyate 'smin hi kārya-jātam iti pradhānam ucyate.
 tac ca kārya-kāraṇayor bheda-'bhedaū vinā na ghaṭate; atyantā-'bhede
 svasyā 'dhāratvā-'sambhavād ity arthaḥ.

25 kāryānām sādharmya-rūpaṃ lakṣaṇaṃ kāraṇā-'tirikta-kāryeṣu pramā-
 ṇam ca sūtrābhyāṃ darṣitam. idānīm kārya-sadharma-katayā kāraṇā-
 'numānāyā kārya-kāraṇayor api sādharmyam pradarṣayati :

triṅṇā-'cetanatvā-'di dvayoh. 126.

dvayoh kārya-kāraṇayor eva triṅṇatvā-'di-sādharmyam ity arthaḥ.
 30 ādi-ṣabda-grāhyāḥ ca Kārikāyām uktāḥ :

"triṅṇam aviveki viśayaḥ sāmānyam acetanaṃ prasava-dharmi
 vyaktaṃ, tathā pradhānam, tad-viparītas tathā ca pumān" iti.

trayaḥ sattvā-'di-dravya-rūpā guṇā atra santī 'ti triṅṇam. tatra mahad-
 ādiṣu kāraṇa-rūpeṇa sattvā-'dīnām avasthānaṃ, guṇa-traya-samūha-rūpeṇa
 35 tu pradhāne sattvā-'dīnām avasthānaṃ vane vṛkṣavad evā 'vagantavyam.
 athavā sattvā-'di-ṣabdena sukha-duḥkha-mohānām api vacanāt kārya-kāra-
 ṇayos triṅṇatvaṃ samāñjasam iti. aviveki-viśayo 'jñāir eva dr̥ṣyam,
 bhogyam iti yāvat; aviveki ca viśayaḥ ce 'ti tac-chede tv avivekitvaṃ

sambhūya-kāritvaṃ, viśayatvaṃ tu bhogyatvaṃ eva. sāmānyam sarva-puruṣa-sādhāraṇam, puruṣa-bhede 'py abhinnaṃ iti yāvat; prasava-dharmi parināmi; vyaktaṃ kāryam; pradhānaṃ kāraṇam ity arthaḥ.

kārya-kāraṇayor anyo-'nya-vāidharṃyam api Kārikayā darśitam :

“hetumad anityam avyāpi sakriyam anekam ācṛitaṃ liṅgam
sāvayavam para-tantraṃ vyaktaṃ, viparītaṃ avyaktaṃ ” iti.

atrāi 'katvaṃ sarga-bhede 'py abhinnaṃ. ataḥ prakṛter aneka-vyakti-katve 'pi nāi 'katva-kṣatiḥ.

“mahāntaṃ ca samāvṛtya pradhānaṃ samavasthitaṃ;
anantasya na tasyā 'ntaḥ saṃkhyānaṃ cū 'pi vidyata ”

iti Viṣṇupurāṇenā 'saṃkhyeyatā-vacanāt tu pradhānasya vyakti-bahutva-siddhir iti.

pradhānā-'khyānām jagat-kāraṇa-guṇānām anyo-'nya-vivekāya teṣām avāntaram api vāidharṃyam siddhāntayati; viyidha-jagat-kāraṇatvo-'pa-pattaye ca; na hy eka-rūpāt kāraṇād vicitra-kāryāṇi sambhavanti 'ti:

prīty-aprīti-viśādā-'dyāir guṇānām anyo-'nyam vāidharṃyam.
127.

guṇānām sattvā-'di-dravya-trayānām anyo-'nyam sukha-duḥkhā-'dyāir vāidharṃyam, kāryeṣu tad-darśanād ity arthaḥ. sukhā-'dikaṃ ca ghaṭā-'der api rūpā-'di-vad eva dharmo, 'ntaḥkāraṇo-'pādānatvād anya-kūryānām ity uktam. atrā 'di-ṣabda-grāhyāḥ Pañcaçikḥū-'cāryāir uktā, yathā: sat-tvaṃ nāma prasāda-lāghavū-'bhiṣvaṅga-prīti-titikṣā-santoṣū-'di-rūpā-'nanta-bhedaṃ, samāsataḥ sukhā-'tmakam; evaṃ rajo 'pi ṣokā-'di-nānā-bhedaṃ, samāsato duḥkhā-'tmakam; evaṃ tamo 'pi nidrā-'di-nānā-bhedaṃ, samāsato mohā-'tmakam iti.

atra prīty-ādīnām guṇa-dharmatva-vacanād āgāmi-sūtre ca laghutvā-'der vakṣyamānatvāt sattvā-'dīnām dravyatvaṃ siddham. sukhā-'dy-ātma-katā tu guṇānām, manasaḥ saṃkalpā-'tmakatā-vad, dharma-dharṃya-abhedād evo 'papadyate; na tu vāiçeṣiko-'ktāḥ sukhā-'daya eva sattvā-'di-guṇā ity. sattvā-'di-trayam api pratyekaṃ vyakti-bhedād anantaṃ; anyathā hi vibhu-mātratve guṇa-vimarda-vāicitryāt kārya-vāicitryam iti siddhānto no 'pa-padyate, vimarde 'vāntara-bhedā-'sambhavāt.

guṇānām sattvā-'dīnām ekāika-vyakti-mātratve vṛddhi-hrāsū-'dikaṃ no 'papadyeta; tathā paricchinnaṃ ca tat-samūha-rūpasya pradhānasya paricchinnaṃ-'pattiyā ṣṛuti-smṛti-siddham ekadā 'saṃkhya-brahmāṇḍū-'di-kaṃ no 'papadyeta. ato 'saṃkhyatve guṇānām tritva-saṃkhyo-'papāda-nāya vivekā-'dy-arthaṃ ca teṣām sādharṃya-vāidharṃye pratipādayati:

laghv-ādi-dharmāḥ sādharmyaṃ vāidharmyaṃ ca guṇānām.
128.

ayaṃ arthaḥ: laghv-ādī 'ti bhāva-pradhāno nirdeśaḥ. laghutvā-'di-dharमेṇa sarvāsām sattva-vyaktīnām sādharmyaṃ vāidharmyaṃ ca rajas-
5 tamobhyām. tathā ca prthivī-vyaktīnām prthivītvene 'va sattva-vyaktīnām ekajātīyatayāi 'katā, sajātīyo-'paṣṭambhā-'dinā vṛddhi-hrāsā-'dikam ca yuk-
tam ity āçayah. evaṃ cañcalatvā-'di-dharमेṇa sarvāsām rajo-vyaktīnām sādharmyaṃ
10 sādharmyaṃ sattva-tamobhyām ca vāidharmyam. çeṣam pūrva-vat. evaṃ gurutvā-'di-dharमेṇa sarvāsām tamo-vyaktīnām sādharmyaṃ sattva-rajo-
bhyām vāidharmyam. çeṣam pūrva-vad iti. vāidharmyasya prāg evo 'ktatayā 'tra punar-vāidharmya-kathanām sampātā-'yūtam. — atra < vāi-
dharmyaṃ ve > 'ti pāṭhaḥ prāmāṇika eve 'ti.

atra sūtre sattvā-'dīnām kāraṇa-dravyāṇām pratyekam aneka-vyakti-
katvaṃ siddham; anyathā laghutvā-'dīnām sādharmyatvā-'nupapatteḥ,
15 samānānām dharmasyāi 'va sādharmyatvāt. na ca « kārya-sattvā-'dīnām anekatayā laghutvā-'dikam sādharmyaṃ syād » iti vācyam; triguṇā-'tma-
katvena ghaṭā-'dīnām api kārya-sattvā-'di-rūpatayā laghutvā-'dīnām sattvā-
'di-sādharmyatvā-'nupapatteḥ. tasmāt kāraṇa-guṇānām evā 'tra sādhar-
myā-'dikam ucyata iti. sattvā-'dīnām laghutvā-'dikam co 'ktaṃ Kārikayā:

20 “sattvaṃ laghu prakāçakam iṣṭam, upaṣṭambhakam ca lajaḥ,
guru varaṇakam eva tamaḥ; pradīpa-vac cā 'rthato vṛttir ” iti.

arthataḥ puruṣārtha-nimittāt.

« nanv evaṃ mūla-kāraṇasya paricchinā-'sāṃkhya-vyaktikatve vāiçe-
sika-matād atra ko viçeṣa? » iti cet, kāraṇa-dravyasya çabda-sparçā-'di-rāhit-
25 yaṃ eva,

“çabda-sparçā-vihīnaṃ tad rūpā-'dibhir asamīyutam,
triguṇam taj jagad-yonir an-ādi-prabhavā-'pyayam ”

iti Viṣṇupurāṇā-'dibhyaḥ. etac ca Pāṭañjale 'smābhiḥ prapañcitam.

« nanu mahad-ādīnām svarūpataḥ siddhāv api teṣām pratyakṣeṇo
30 'tpatty-adarçanāt kāryatve nā 'sti pramāṇam, yena teṣām hetumattvaṃ sā-
dharmyaṃ syāt. » tatrā 'ha:

ubhayā-'nyatvāt kāryatvaṃ mahad-āder, ghaṭā-'di-vat. 129.

mahad-ādi-pañca-bhūtā-'ntam vivādā-'spadaṃ tāvaṃ na puruṣo, bhogya-
tvāt; nā 'pi prakṛtir, mokṣā-'nyathā-'nupapattyā vināçitvāt. ataḥ prakṛti-
35 puruṣa-bhinnaṃ tad-bhinnatvāc ca kāryaṃ ghaṭā-'di-vad ity arthaḥ.

« nanu vikāra-çakti-dūhā-'dināi 'va mokṣā-'dy-upapatter vināçitvaṃ
api teṣām asiddham » ity āçāṅkāyām kāryatve hetv-antarāṇy āha:

parimāṇāt. 130.

paricchinnatvād dāiçikā-'bhāva-pratīyogitā'-vacchedaka-jātimattvād ity arthaḥ. tena guṇa-vyaktīnām kīyatīnām paricchinnatve 'pi na'tatra vy-abhicāraḥ,

kim ca :

samanvayāt. 131.

upavāsā-'dinā kṣīṇam hi buddhy-ādi-tattvam annā-'dibhiḥ samanva-yena samanugatena punar upacīyate. ataḥ samanvayūt kāryatvam un-nīyata ity arthaḥ. nityasya hi niravayavatayā 'vayavā-'nupraveça-rūpaḥ samanvayo na ghatata iti. samanvaye ca çrutiḥ pramāṇam manaḥ pra-kr̥tya : "evam te, sāumya, ṣoḍaṣānām kalānām ekā kalā 'tiçīṣṭā 'bhūt; sū-
'nno 'pasamāhitā prājavālīd" iti, Yoga-sūtram ca : "jāty-antara-pariṇāmaḥ prakṛty-āpūrād" iti.

kim ca :

çaktitaç ce 'ti. 132.

karaṇataç ce 'ty arthaḥ. puruṣasya yat karaṇam, tat kāryam, caksur-ādi-vad iti bhāvaḥ. puruṣe sākṣād viṣayā-'rpakatvam prakṛter nā 'stī 'ti prakṛtir na karaṇam iti. ato mahat-tattvasya karaṇatayā kāryatve siddhe sutarām anyeṣām api kāryatvam. — iti-çabdaç ca hetu-varga-samāpti-sūcanā-
'rthaḥ.

yadi ca mahad-ādi-madhye kiñcid akāryam svīkriyate, tadā 'pi tad eva prakṛtiḥ puruṣo ve 'ti siddham naḥ samīhitam. prakṛti-puruṣau pra-sādhyā pariṇāmitvā-'pariṇāmitvābhyām vivektavyāv ity atrāi 'vā 'smākaṁ tātpariyād ity āha :

tad-dhāne prakṛtiḥ puruṣo vā. 133.

tad-dhāne kāryatva-dhāne yadi pariṇāmī, tadā prakṛtiḥ; yadi vā 'pari-
nāmī bhoktā, tadā puruṣa ity arthaḥ.

« nanu nityam apy ubhaya-bhinnaṁ syāt? » tatrā 'ha :

tayor anyatve tucchatvam. 134.

akāryasya prakṛti-puruṣa-bhinnatve tucchatvam çaça-çṛṅgā-'di-vat, pra-māṇā-'bhāvāt; akāryam hi karaṇatayā vā bhoktr̥tayā vā sidhyati, nā 'nyathe 'ty arthaḥ.

tad evam mahad-ādiṣu kāryatvam prasādhyā sāmprataṁ tāiḥ prakṛty-anumāne 'nuktaṁ viçeṣam āha :

kāryāt karaṇā-'numānam, tat-sāhityāt. 135.

kāryān mahat-tattvā-'der līṅgāt sāmānyato dr̥ṣṭam karaṇā-'numānam yad uktaṁ, tat tātasthya-nivṛttaye tat-sāhityāt kārya-sāhityenāi 'va kartav-

yaṃ, “sad eva, sāmye, ’dāṃ agra āsīt,” “tama eve ’dam agra āsīd” ity-
ādi-ṣṛuṭy-anusārāt. tad yathā: mahad-ādīkaṃ svo-’pahita-triguṇā-’tmaka-
vastū-’pādānakam; kāryatvāt; ṣṭilā-madhyas-tha-pratimā-vat tālā-’di-vac ce
’ty arthaḥ. atrā ’nukūla-tarkaḥ prāg eva darśitaḥ.

- 6 tasyāḥ prakṛteḥ kāryād vāidharṃyam vivekā-’rtham āha:
avyaktaṃ triguṇāl liṅgāt. 136.

abhivyaktāt triguṇān mahat-tattvād api mūla-kāraṇam avyaktaṃ sūk-
ṣmaṃ; mahat-tattvasya hi sukhā-’dir guṇaḥ sāksāt kriyate, prakṛteḥ ca
guṇo ’pi na sāksāt kriyata iti pradhānam paramā-’vyaktaṃ, mahat-tattvaṃ
10 tu tad-apekṣayā vyaktaṃ ity arthaḥ.

«nanu parama-sūkṣmaṃ cet, tarhi tasyā ’palāpa evo ’cita?» ity ākāṅ-
kṣāyām pūrvoktaṃ smārayati:

tat-kāryatas tat-siddher nā ’palāpaḥ. 137.
sugamam.

- 15 prakṛty-anumāna-gatā viśeṣa vistarato vicāritāḥ; itaḥ param adhyāya-
samāpti-paryantam puruṣā-’numāna-gatā viśeṣa vicāryāḥ. tatra kaṃcanā
’dāu viśeṣam āha:

sāmānyena vivādā-’bhāvād dharma-van na sādhanam. 138.

yatra vastuni sāmānyato vivādo nā ’sti, na tasya svarūpataḥ sādhanam
20 apekṣyate, dharmasye ’ve ’ty arthaḥ. ayam bhāvaḥ: yathā prakṛteḥ sā-
mānyenā ’pi sādhanam apekṣitaṃ, dharmiṇy api vivādāt, nāi ’vam puru-
ṣasya sādhanam apekṣitaṃ; cetanā-’palāpe jagad-āndhya-prasaṅgato bhok-
tary aham-padārthe sāmānyato bāuddhānāṃ apy avivādāt. dharma iva,
dharmo hi sāmānyato bāuddhāir api svīkriyate tapta-ṣṭilā-rohaṇā-’diṣu
25 dharmatvā-’bhyupagamāt. ataḥ puruṣe viveka-nityatvā-’di-sādhana-mātram
anumānam kāryam iti.

“saṃhata-parārthatvāt puruṣasye ” ’ty-ukta-sūtrenā ’pi vivekā-’numā-
nam evā ’bhipretam, na tu tatra puruṣasya sarvathāi ’vā ’pratyakṣatvam
abhipretam iti. tatra cā ’dāu viveka-pratijñā-sūtram:

- 30 **ṣarīrā-’di-vyatiriktaḥ pumān. 139.**

ṣarīrā-’di-prakṛty-antaṃ yac catur-viṅcati-tattvā-’tmakaṃ vastu, tato
’tiriktaḥ pumān bhokte ’ty arthaḥ. bhoktṛtvam ca draṣṭṛtvam iti.

atra hetūn āha sūtrāiḥ:

saṃhata-parārthatvāt. 140.

- 35 yataḥ sarvaṃ saṃhataṃ prakṛty-ādīkaṃ parārtham bhavati, ṣayyā-’di-
vat. ato ’saṃhataḥ saṃhata-dehā-’dibhyaḥ paraḥ puruṣaḥ sidhyatī ’ty

arthah. ayaṃ ca hetuḥ “saṃhata-parārthatvāt puruṣasye” ’ty atra vyākhyātaḥ. uktasyā ’pi hetoḥ punar-upanyāso hetu-varga-saṃkalanā-rthaḥ.

kim ca :

triguṇā-di-viparyayāt. 141.

sukha-duḥkha-mohā-tmakatvā-di-vāiparītyād ity arthaḥ. ṣarīrā-dīnām 6
hi yaḥ sukhā-dy-ātmatvatmā dharmāḥ, sa sukhā-di-bhoktari na sambhava-
vati; svayaṃ sukhā-di-grahāṇe karma-karṭr-virodhāt; dharmi-puraskāre-
ṇāi ’va sukhā-dy-anubhavād iti. «nanu buddhi-vṛtti-pratibimbataṃ sva-
sukhā-dikam puruṣeṇa grhyatām, sva-vad» iti cen, na; evaṃ sati buddher
eva sukhā-di-kalpanāu-cityāt puruṣa-gata-sukhā-der buddhāu pratibimba- 10
kalpane gauravāt. «akam sukhī duḥkhī mūḍha» ity-ādi-pratyayās tu na
puruṣe sukhā-di-sādhakāḥ; tat-svāmitvenā ’py upapatteḥ; buddheḥ sukhā-
di-mattvenā ’py upapatteḥ ca. lāukikyām hy aham-buddhāv avaṣyam
buddhir api viśayaḥ; mithyājñāna-vāsanā-di-rūpa-doṣā-nuvṛtteḥ; tat-prati-
bimba-kalpanāyām ca gauravād iti. 15

ādi-ṣabdena cā ’tra “triguṇam aviveki viśaya” iti Kāriko-ktā-viveki-
tvā-dayo grāhyāḥ; tathā rūpā-dayaḥ ṣarīrā-di-dharmā grāhyāḥ.

kim ca :

adhiṣṭhānāc ce ’ti. 142.

bhoktur adhiṣṭhātṛtvāc cā ’dhiṣṭheyaebhyaḥ prakṛty-antebhyo ’tiriktate 20
’ty arthaḥ. adhiṣṭhānāṃ hi bhoktuḥ saṃyogaḥ; sa ca prakṛty-ādīnām
bhoga-hetu-pariṇāmeṣu kāraṇam, “bhoktur adhiṣṭhānād bhogā-yatana-
nirmāṇam” iti vakṣyamāṇa-sūtrāt. saṃyogaḥ ca bhede saty eva bhavati
’ti bhāvaḥ. — iti-ṣabdo hetu-samāptāu.

uktā-numāne ’nukūla-tarkam pradarṣayati sūtrābhyām :

25

bhokṭṛ-bhāvāt. 143.

yadi hi ṣarīrā-di-svarūpa eva bhoktā syāt, tadā bhokṭṛtvam eva
vyāhanyeta; karma-karṭṛ-virodhāt; svasya sāksāt sva-bhokṭṛtvā-nupa-
patter ity arthaḥ. anupapattiḥ ca pūrvam eva vyākhyātā. atra sūtre
puruṣasya bhogaḥ svīkṛta iti smartavyam; aparīṇāmiṇaḥ ca puruṣasya 30
bhogaḥ “cid-avasāno bhoga” ity atra vyākhyātā.

kim ca :

kāivalyā-rtham pravṛtteḥ ca. 144.

ṣarīrā-dikam eva ced bhokṭṛ syāt, tadā bhoktuḥ kāivalyā-rtham
duḥkhā-tyanto-’chedā-rtham kasyā-pi pravṛttir no ’papadyeta; ṣarīrā- 35
’dīnām vināṣitvāt; prakṛteḥ ca dharmi-grāhaka-mānena duḥkha-svābhāvya-

siddhyā kāivalyā-'sambhavāt; na hi svabhāvasyā 'tyanto-'chedo ghatata ity arthaḥ.

atra <kāivalyā-'rtham prakṛter> iti sūtra-pāṭhaḥ prāmādikatvād upekṣaṇīyaḥ;

- 5 "saṃghāta-parārthatvāt triguṇā-'di-viparyayād adhiṣṭhāpāt puruṣo 'sti bhoktr-bhāvāt kāivalyā-'rtham pravṛtteḥ ce "

'ti Kārikātaḥ <kāivalyā-'rtham pravṛtteḥ ce> 'ti pāṭhāt; arthā-'saṃgateḥ ce 'ti.

- catur-viṅcati-tattvā-'tiriktatayā puruṣaḥ sādhitāḥ; idānīm puruṣa-gato
10 viṣeṣo viveka-sphuṭi-karaṇāyā 'numīyate:

jaḍa-prakāṣā-'yogāt prakāṣaḥ. 145.

- vaiṣeṣikā āhuḥ: «prāg aprakāṣa-rūpasya "jaḍasyā 'tmano manaḥ-saṃyogāj jñānā-'khyāḥ prakāṣo jāyata» iti. tan na; loke jaḍasyā 'prakāṣasya loṣṭā-'deḥ prakāṣo-'tpatty-adarṣanena tad-ayogāt. ataḥ sūryā-'di-vat
15 prakāṣa-svarūpa eva puruṣa ity arthaḥ. tathā ca smṛtiḥ:

"yathā prakāṣa-tamasoḥ sambandho no 'papadyate, tadvad āikyam na sambaddham prapañca-paramātmanor" iti.

"yathā dīpaḥ prakāṣā-'tmā, hrasvo vā yadi vā mahān, jñānā-'tmānaḥ tathā vidyāt puruṣaḥ sarva-jantuṣṭv" iti ca.

- 20 prakāṣatvaḥ ca tejaḥ-sattva-cūitanyeṣv anugatam akhaṇḍo-'pādhir anugata-vyavahārād iti.

«nanu prakāṣa-svarūpatve 'pi tejo-vad dharma-dharmi-bhāvo 'sti na vā?» tatrā 'ha:

nirguṇatvān na cid-dharmā. 146.

- 25 sugamam. puruṣasya prakāṣa-rūpatve siddhe tat-sambandha-mātreṇā 'nya-vyavahāro-'papattāu prakāṣā-'tmaka-dharma-kalpanā-gāuravam ity api bodhyam. tejasas ca prakāṣā-'khyā-rūpa-viṣeṣā-'grāhe 'pi sparṣa-puraskāreṇa grahāt prakāṣa-tejasor bhedaḥ sidhyati; ātmanas tu jñānā-'khyā-prakāṣā-'grāha-kāle grahaṇam nā 'sti 'ty ato lāghavād dharma-dharmi-bhāva-
30 ṣṇyam prakāṣa-rūpam evā 'tma-dravyam kalpyate. tasya ca na guṇatvam; saṃyogā-'di-mattvāt; anāṅgitatvāc ce 'ti. tathā ca smaryate:

"jñānaḥ nāi 'vā 'tmano dharmo, na guṇo vā katham-cana; jñāna-svarūpa evā 'tmā nityaḥ pūrṇaḥ sadā čiva" iti.

- «nanu nirguṇatva eva kā yuktir?» iti ced, ucyate: puruṣasye 'cchā-
35 'dyās tāvan nityā na sambhavanti, janyatā-pratyakṣāt. janya-guṇā-'ṅgikāre pariṇāmitvā-'pattīḥ. tathā co 'bhayor eva prakṛti-puruṣayor pariṇāma-hetutva-kalpane gāuravam; āndhya-pariṇāmeṇa kadā-cid ajñatvasyā 'pattyā

jñāne 'icchā' di-gocara-saṃṣayā 'pattiḥ ca. tathā jaḍa-prakāṣā 'yogasyo 'kta-
tvād api na nityasyā 'nitya-jñāna-sambhava iti. icchā 'dikam anvaya-vy-
atirekābhyām manasy eva lāghavāt sidhyati; manaḥ-saṃyogasyā 'tmanaḥ
co 'bhayoḥ tad-dhetutve gāuravāt. guṇa-ṣabdaḥ ca viśeṣa-guṇa-vācī 'ty
uktam eva. ata ātmā nirguṇaḥ. 5

api ca ye tārṅikā ātmanaḥ kartṛtvam icchanti, teṣāṃ mokṣā 'nupapat-
tiḥ; <aham karte> 'ti buddher eva Gītā 'diṣv adrṣto 'tpatti-hetutayo 'ktatvāt;
tasyaḥ ca tan-mate mithyā-jñānatvā 'bhāvena tattva-jñāna-nivartyatvā 'sam-
bhavāt. ataḥ ṣrutya-ukta-mokṣā 'nupapattyā 'tmano 'kartṛtvam asmābhir
iṣyate. akartṛtvāc cā 'drṣṭa-sukhā 'dy-abhāvaḥ. tataḥ ca manasaḥ kṛty- 10
ādi-hetutve kalpanīye lāghavād antar-dṛṣya-guṇatvā 'vacchedenāi 'tat
kalpyate. ata ātmā nirguṇa iti.

yathoktasya ca paraṃśa-sūkṣmasyā 'tmanaḥ svarūpaṃ Vāsiṣṭhe karā-
'malaka-vat proktaṃ vivicya pratipāditam, yathā:

“asambhavati sarvatra dig-bhūmy-ākāṣa-rūpiṇi
prakāṣye yādṛṣaṃ rūpaṃ prakāṣasyā 'malam bhavet,
tri-jagat tvam aham ce 'ti dṛṣye 'sattām upāgate
draṣṭuḥ syāt kevalī-bhāvas tādṛṣo vimalā 'tmana” iti. 15

«nanv <aham jñānāmī> 'ti dharma-dharmi-bhāvā 'nubhavāt puruṣasya
cid-dharmakatvaṃ sidhyati; gāuravasya prāmāṇikatvenā 'doṣatvād» iti. 20
tatrā 'ha:

ṣrutya siddhasya nā 'palāpas, tat-pratyakṣa-bādhāt. 147.

bhaved evaṃ, yadi kevala-tarkeṇā 'smābhir nirguṇatvā 'cid-dharmatvā-
'dikam prasādhyate; kim tu ṣrutya 'pi. ataḥ ṣrutya siddhasya nirguṇa-
tvā 'der nā 'palāpaḥ sambhavati; tat-pratyakṣasya guṇā 'di-pratyakṣasya 25
ṣrutya 'va bādhāt; <aham gāura> ity-ādi-pratyakṣa-vad ity arthaḥ.
anyathā hi <gāuro 'ham> iti pratyakṣa-balena delā 'tiriktā 'tma-sādhikā
api yuktayo bādhitaḥ syur iti jitaṃ nāstikāḥ.

nirguṇatve ca ṣrutayaḥ “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādyāḥ;
cin-mātratve tu ṣrutayo “kartā cāitanyam cin-mātraṃ sac, cid-eka-raso 30
hy ayam ātme” 'ty-ādyā iti. sarvajñatvā 'di-ṣrutayaḥ tu <rāhoḥ ṣira> iti-
val lāukika-vikalpā 'nuvāda-mātrāḥ; vidhi-niṣedha-ṣruti-madhye niṣedha-
ṣruter eva balavattvāt; “athā 'ta ādeḥ: ne 'ti ne 'ti; na hy etasmād
iti ne 'ty anyat param astī” 'ti ṣruteḥ. kim cā 'jñānām <aham jñānāmī> 'ti
pratyaye pramātva-kalpanāyām eva gāuravam; anādy-avidyā-doṣasyā 35
'nuvartamānatayā bhramatvasyāi 'vāu 'tsargikatvāt. ato bhrama-ṣatā-
'ntaḥpātītvenā 'prāmāṇya-ṣaṅkā 'skanditatvāc cāi 'tat-pratyakṣa-bādhane
lāghava-tarkā 'dy-anugrhitam anumānam api samartham iti. «nanv ātmano
nitya-jñāna-svarūpatve kīdrṣaṃ lāghavam» iti ced, ucyate: nāiyāyikā-

'dibhir antaḥkaraṇaṃ vyavasāyā-'nuvyavasāyāu tad-ācrayaḥ ce 'ti catvāraḥ padārthāḥ kalpyante; asmābhis tv antaḥkaraṇaṃ, vyavasāya-sthānīyā ca tad-vṛttir, anantā-'nuvyavasāya-sthānīyaḥ ca nityāi-'ka-jñāna-rūpa ātme 'ti trayaḥ padārthāḥ kalpyanta iti.

- 5 « nanu yadi prakāṣa-rūpa evā 'tmā, tadā suṣupty-ādy-avasthā-bhedas tasya no 'papadyate; sadā prakāṣā-'napāyād » iti. tatrā 'ha:

suṣupty-ādya-sākṣitvam. 148.

suṣupty-ādyaśyā 'vasthā-trayasya buddhi-niṣṭhasya sākṣitvam eva pūmī 'ty arthaḥ. tad uktam:

- 10 “jāgrat svapnaḥ suṣuptaṃ ca gunato buddhi-vṛttayaḥ;
tāsām vilakṣaṇo jīvaḥ sākṣitvena vyavasthita³” iti.
tāsām buddhi-vṛttīnām sākṣitvena tad-vilakṣaṇo jāgrad-ādy-avasthā-rahito nirṇīta ity arthaḥ.

- tatra jāgran nāmā 'vasthe 'ndriya-dvārā buddher viśayā-'kāraḥ pari-
15 nāmāḥ; svapnā-'vasthā ca saṃskāra-mātra-janyas tādṛṣaḥ parināmāḥ,
suṣupty-avasthā ca dvidivdhā 'rdha-samagra-laya-bhedena. tatrā 'rdha-laye
viśayā-'kāra vṛttir na bhavati, kiñ tu sva-gata-sukha-duḥkha-mohā-'kārai
'va buddhi-vṛttir bhavati; anyatho 'tthitasya < sukham aham asvāpsam > ity-
ādi-rūpa-suṣupti-kālina-sukhā-'di-smaraṇā-'nupapatteḥ. tad uktam Vyāsa-
20 sūtreṇa: “mugdhe 'rdha-sampattiḥ pariṣeṣād” iti. samagra-laye tu bud-
dher vṛtti-sāmānyā-'bhāvo maraṇā-'dāv iva bhavati; anyathā “samādhi-
suṣupti-mokṣeṣu brahma-rūpate” 'ty āgāmi-sūtrā-'nupapatter iti. sā ca
samagra-suṣuptir vṛtty-abhāva-rūpe 'ti puruṣas tat-sākṣī na bhavati; puru-
ṣasya vṛtti-mātra-sākṣitvāt; anyathā saṃskārā-'der api buddhi-dharmasya
25 sākṣi-bhāṣyatā-'patteḥ. suṣupty-ādi-sākṣitvān tu tādṛṣa-buddhi-vṛttīnām
sva-pratibimbitānām prakāṣaṇam iti vakṣyāmaḥ. ato jñānā-'rtham puru-
ṣasya na parināmā-'pekṣe 'ti. «syād etat. suṣupte yadi sukha-duḥkhā-'di-
gocarā buddhi-vṛttir iṣyate, tarhi jāgrad-ādāv apy akhila-vṛttīnām vṛtti-
grāhyatva-svikāra eva yukta iti vyarthā tat-sākṣi-puruṣa-kalpanā sva-
30 gocara-vṛttitvenāi 'va sva-vyavahāra-hetutīyaḥ sāmānyataḥ suvacatvād »
iti. māi 'vam! niyamena vṛtti-gocara-vṛtti-kalpane 'navasthā-'pattir
gāuravaṃ ca syāt. kiñ cā < 'ham sukhī > 'ty-ādi-vṛttiṣu sukhā-'dīnām
viṣeṣanatayā nirvikalpakaṃ taj-jñānam ādāv apekṣate. tatra cā 'nanta-
nirvikalpaka-vṛtty-apekṣayā lūghavena nityam ekum evā 'tina-svarūpaṃ
35 jñānaṃ kalpyate. < aham sukhī > 'ty-ādi-viṣeṣa-jñānā-'rtham buddhi-vṛtter
eva tādṛṣā-'kāratvam; puruṣe vṛtti-sārūpya-mātra-svikāreṇa vṛtty-ākārā-
'tiriktā-'kāra-'nabhypagamāt; svatantrā-'kāreṇa parināmā-'patter iti.

athāi 'vam puruṣasya suṣupty-ādi-sākṣi-mātratvena puruṣai-'kyasyā
'py upapattāu sa kim eko 'neko ve 'ti sañcayah. tatrā 'yam pūrva-pakṣaḥ:

«lāghava-tarka-sahakāreṇa balavatībhyo 'bheda-ṣrutibhya eka evā 'tmā
sidhyati; jāgrad-ādy-avasthā-rūpānām vāidharmyānām buddhi-dharmatvāt.
yady apy ekasyā 'tmanaḥ sarva-buddhi-sākṣitvaṃ, tathā 'pi yasyā buddher
yā vṛttih, sāi 'va buddhis tad-vṛtti-viṣiṣṭatayā sākṣiṇaṃ grhṇāti <ghaṭaṃ
jānāmī> 'ty-ādi-rūpāḥ. ata ekasyā buddher <ayaṃ ghaṭa> iti vṛttāu 5
satyām anya-buddhi-vṛtti-dvārā nā 'nubhavo <ghaṭaṃ jānāmī> 'ti.» tatra
siddhāntam āha :

janmā-'di-vyavasthātaḥ puruṣa-bahutvam. 149.

puṇyavān svarge jāyate, pāpī narake, 'jño badhyate, jñānī mucyate
ity-ādeḥ ṣruti-smṛti-vyavasthāyā vibhāgasyā 'nyathā 'nupapattyā puruṣā 10
bahava ity arthaḥ. janma-maraṇe cā 'tra no 'tpatti-vināṣāu, puruṣa-niṣṭha-
tvā-'bhāvāt; kim tv apūrva-dehe-'ndriyā-'di-saṃghāta-viṣeṣeṇa saṃyogaḥ
ca viyogaḥ ca bhoga-tad-abhāva-niyāmakāv iti. janmā-'di-vyavasthāyām
ca ṣrutih

“ajām ekām lohita-ṣukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ 15
ajo hy eko juṣamāno 'nuṣete, jahāty enām bhukta-bhogām ajo 'nyaḥ.”

“ye tad vidur, amṛtās te bhavanty, athe 'tare duḥkham evā 'piyanti”
'ty-ādir iti.

«nanu puruṣāi-'kye 'py upādhi-rūpā-'vacchedaka-bhedena janmā-'di-
vyavasthā bhavet.» tatrā 'ha: 20

**upādhi-bhede 'py ekasya nānā-yoga, ākāśasye 'va ghaṭā-'dibhiḥ.
150.**

upādhi-bhede 'py ekasyāi 'va puruṣasya nāno-'pādhi-yogo 'sty eva,
yathāi 'kasyāi 'vā 'kāśasya ghaṭa-kuḍyā-'di-nānā-yogaḥ. ato 'vacchedaka-
bhedenāi 'kasyā 'tmana eva vividha-janma-maraṇā-'dy-āpattiḥ, kāya-vyūhā- 25
'dāv ive 'ti na sambhavati vyavasthāi 'kaḥ puruṣo jāyate, nā 'para ity-ādir
ity arthaḥ. na hy avacchedaka-bhedena kapi-saṃyoga-tad-abhāva-vaty
ekasminn eva vṛkṣe vyavasthā ghaṭate: eko vṛkṣaḥ kapi-saṃyogī, anyāḥ
ca ne 'ti. kim cāi 'ko-'pādhito muktasyā 'py ātma-pradeśasyo 'pādhy-anta-
rāiḥ punar-bandhā-'pattyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va; yathāi 30
'ka-ghaṭa-muktasyā 'kāśa-pradeśasyā 'nya-ghaṭa-yogād ghaṭā-'kāśā-'vyava-
sthā, tadvad iti. na ca «bandha-mokṣa-vyavasthā-ṣrutir api lūukika-bhra-
mā-'nuvāda-mātram» iti vācyam; mokṣasyā 'lūukikatvāt; mithyā-puru-
ṣārtha-pratipādanena ṣruteḥ pratārakatvā-'dy-āpatteḥ ca.

«nanu cāitanyāi-'kye 'pi tat-tad-upādhi-viṣiṣṭasyā 'tiriktatām abhyupa- 35
gamyā vyavasthā 'papādanīyā?» tatrā 'ha:

upādhir bhidyate, na tu tadvān. 151.

upādhir eva nānā, na tu tadvān upādhi-viṣiṣṭo 'pi nānā 'bhyupeyaḥ;

viçiṣṭasyā 'tiriktatve nānā-tmatāyā eva cāstrā-ntare 'py abhyupagamā-
 'patter ity arthaḥ. bandha-bhāgino viçiṣṭatve viçeṣaṇa-viyogena viçiṣṭa-
 nācān na mokṣo-'papattir ity-ādīny api dūṣaṇāni. « nanu "viçiṣṭasya jīva-
 5 tvaṃ anvaya-vyatirekād" iti ṣaṣṭhā-dhyāye svayam evā 'hamkāra-viçiṣṭa-
 syāi 'va jīvatvaṃ vakṣyati » 'ti cen, na; tatra prāṇa-dhāra-katva-rūpa-
 jīvatvasyāi 'va viçiṣṭā-dheyatva-vacanāt; na tu bandha-mokṣa-vyavasthāyā
 viçiṣṭā-ṣṭatvaṃ vakṣyate; mokṣa-kāle viçiṣṭā-sattvād iti. yad api kecin
 navinā vedānti-bruvā āhuḥ: « ekasyāi 'vā 'tmanaḥ kārya-kāraṇo-'pādhiṣu
 pratibimbāni jīve-ṣvarāḥ, pratibimbānām cā 'nyo-'nyam bhedaḥ janmā-'dy-
 10 akhila-vyavastho-'papattir » iti, tad apy asat; bheda-'bheda-vikalpā-'saha-
 tvāt. bimba-pratibimbayor bhede pratibimbasyā 'cetanatayā bhoktṛtva-
 bandha-mokṣā-'dy-anupapattih; jīva-brahmā-'bheda-rūpa-tat-siddhānta-kṣa-
 tiḥ ca; jīve-ṣvara-bhinnasyā 'tmano 'pramāṇikatvaṃ ca. abhede tu sām-
 karyā-'parihāraḥ. bheda-'bheda-'bhyupagame tu tat-siddhānta-hānir, bheda-
 15 'bheda-virodhaḥ ca. asman-mate tv abhedo 'vibhāga-lakṣaṇo bhedaḥ cā
 'nyo-'nyā-'bhāva ity avirodha iti. avaccheda-pratibimbā-'di-dṛṣṭānta-vāk-
 yāni tv agre vyākhyāsyāmaḥ. « syād etat. bimba-pratibimbā-'di-bhedam
 parikalpya ṣṛutyā bandha-mokṣa-vyavasthā kalpate 'ty evā 'smābhir ucyate;
 na tu paramārthato bimba-pratibimba-bhāvas taylor bhedo bandha-mokṣā-
 20 'dikam ce 'śyate » iti. māi 'vam! evam sati bandha-mokṣā-'di-ṣṛuti-gaṇasya
 bheda-ṣṛuti-gaṇasya co 'bhayor bādhā-'pekṣayā kevalā-'bheda-ṣṛuti-gaṇasyāi
 'vā 'vibhāga-paratayāi 'va saṃkoco lāghavād yuktaḥ; ṣṛuti-smṛty-antarāir
 avibhāgasya siddhatvāc ce 'ti.

ātmāi-'kya-vādiṣu 'ktaṃ dūṣaṇam upasaṃharati:

25 **evam ekatvena parivartamānasya na viruddha-dharmā-'dhy-
 āsaḥ. 152.**

evam rītyāi 'katvena sarvato vartamānasyā 'tinano janma-maraṇā-'di-
 rūpa-viruddha-dharma-prasaṅgo na yukta ity arthaḥ. yad vāi 'katva iti
 cchedaḥ. ekatve 'bhyupagamāne paritaḥ sarvato vartamānasya sarvo-
 30 'pādhiṣv anugatasya viruddha-dharmā-'dhyāso ne 'ti na; kim tu sarvathā
 viruddha-dharma-saṃkaro 'parihārya ity arthaḥ.

« nanu puruṣo nirdharmakalḥ; tatra katham janma-maraṇa-bandha-
 mokṣā-'di-viruddha-dharma-saṃkaryam āpadyate; bhavadbhir api sarveṣāṃ
 dharmāṇām upādhi-niṣṭhatvā-'bhyupagamād? » iti cen, na; ukta-dharmā-
 35 ṇām saṃyoga-viyoga-bhogā-'bhoga-rūpatayā puruṣe svīkārāt; pariṇāma-
 rūpa-dharmāṇām eva puruṣe pratiṣedhasyo 'ktatvād iti.

yathā sphaṭikeṣu lāuhitya-nīlimā-'di-dharmāṇām āropitānām api vy-
 avasthā 'sti, tathā puruṣeṣv api buddhi-dharmāṇām sukha-duḥkhā-'dīnām

çarīrā-'di-dharmānām ca brāhmaṇya-kṣatriyatvā-'dīnām āropitānām api vyavasthā 'sti çāstreṣu; yathā Viṣṇupurāṇe:

“yathāi 'kasmin ghaṭā-'kāçe rajo-dhūmā-'dibhir vṛte
na ca sarve prayujyanta, evaṃ jīvāḥ sukhā-'dibhir” iti.

sā 'pi vyavasthāi 'kātmeye sati janmā-'di-vyavasthā-vad eva no 'pa- 6
padyata ity āha:

anya-dharmatve 'pi nā 'ropāt tat-siddhir, ekatvāt. 153.

anya-dharmatve 'pi dharmānām sukhā-'dīnām āropāt puruṣe vyavasthā na sidhyati; āropā-'dhiṣṭhāna-puruṣasyāi 'katvād ity arthaḥ. ākāçasyāi 'katve 'pi ghaṭā-'vacchinna-'kāçānām ghaṭa-bhedena bhinnatayāu 'pādhika- 10
dharma-vyavasthā ghaṭate. ātmatva-jīvatvā-'dikam tu no 'pādhy-avacchin-
nasya; upādhi-viyoge ghāṭā-'kāça-nāça-vat tan-nāçena “na jīvo mriyata”
ity-ādi-çruti-virodha-prasaṅgāt; kim tu kevala-cāitanyasye 'ti prāg evo
'ktam. imām bandha-mokṣā-'di-vyavasthā-'nupapattiṃ sūkṣmām abud-
dhvāi 'vā 'dhuṇikā vedānti-bruvā upādhi-bhedena bandha-mokṣa-vyava- 15
sthām āikātmye 'py āluḥ. te 'py etena nīrastāḥ. ye 'pi tad-ekadeçina
imām evā 'nupapattiṃ paçyanta upādhi-gata-cit-pratibimbānām eva bandhā-
'dīny āhuḥ, te tv atī 'va bhrāntāḥ; uktād bhedā-'bhedā-'di-vikalpā-'sahatvā-
'di-doṣāt; “antaḥkaraṇasya tad-ujjvalitatvād” ity atro 'kta-doṣāc ca.

kim ca Vedānta-sūtre kvā-'pi sarvā-'tmanām atyantāi-'kyaṃ no 'ktam 20
asti; praty-uta “bheda-vyapadeçūc cā 'nyaḥ,” “adhikam tu bheda-nirde-
çāt,” “aṅço nānā-vyapadeçād” ity-ādi-sūtrāir bheda uktaḥ. ata ādhuni-
kānām avaccheda-pratibimbā-'di-vādā apasiddhāntā eva; sva-çāstrā-'nukta-
samdigdhā-'rtheṣu samāna-tantra-siddhāntasyāi 'va siddhāntatvāc ce 'ty-
ādikam Brahma-mīmāṃsā-bhāṣye pratipāditam asmābhiḥ. 25

« nanv evam puruṣa-nānātve sati

“eka eva hi bhūtā-'tmā bhūte-bhūte vyavasthitaḥ;
ekadhā bahudhā cāi 'va drçyate jala-candra-vat.”
“nityaḥ sarva-gato hy ātmā kūṭastho doṣa-varjitaḥ;
ekaḥ sa bhidyate çaktyā māyayā, na svabhāvata ” 30

ity-ādyāḥ çruti-smṛtaya ātmāi-'katva-pratipādikā no 'papadyanta? » iti.
tatrā 'ha:

nā 'dvāita-çruti-virodho, jāti-paratvāt. 154.

ātmāi-'kya-çrutinām virodhas tu nā 'sti; tāsām jāti-paratvāt. jātīḥ
sāmānyam eka-rūpatvaṃ, tatrāi 'vā 'dvāita-çrutinām tātparyāt; na tv 35
akhaṇdatve, prayojanā-'bhāvād ity arthaḥ. jāti-çabdasya cāi 'karūpatā-
'rthakatvam uttara-sūtrāl labhyate.

yathā-ṣruta-jāti-ṣabdasyā 'dare "ātmā vā idam eka evā 'gra āsīt," "sad eva, sāumye, 'dam agra āsīd, ekam evā 'dviṭīyam" ity-ādy-advāita-ṣrutya-upapādakatayāi 'va sūtram vyākhyeyam.

jāti-paratvāt, vijātiya-dvāita-niśedha-paratvād ity arthaḥ. tatrā 'dya-
5 vyākhyāyām ayam bhāvaḥ. ātmāi-'kya-ṣruti-smṛtiṣv ekā-'di-ṣabdāḥ cid-ekarūpatā-mātra-parāḥ, bheda-'di-ṣabdāḥ ca vāidharma-lakṣaṇa-bheda-parāḥ;

"eka evā 'tmā mantavyo jāgrat-svapna-susuptiṣu;
sthāna-traya-vyatītasya punar janma na vidyate"

10 ity-ādi-vākyeṣv ekarūpā-'rthatvā-'vaṇyakatvāt; anyathā 'vasthā-traye 'py ātmana ekatā-mātra-jñānena sthāna-traya-vyatīta-ṣabdo-'ktāyā avasthā-trayā-'bhīmāna-nivṛtter asambhavāt; tathāi 'ka-ūpatā-pratipādanenāi 'va nikhilo-'pādhi-vivekena sarvā-'tmanām svarūpa-bodhana-sambhavāc ca. na hy anyathā. nirdharmakam ātma-svarūpaṁ viṣiṣya Brahmanā 'pi ṣabdena
15 sāṅsūt pratipādayitum ṣakyate; ṣabdanām sāmānya-mātra-gocaratvāt. ā-Brahma-stamba-paryanteṣv ātmana ekarūpatve tu pratipāдите tad-upapatty-arthaṁ ṣiṣyaḥ svayam eva tāvad vivecayati, yāvan nirviṣeṣe ṣabdā-'gocare svarūpe paryavasyati 'ti. tataḥ ca niḥṣeṣā-'bhīmāna-nivṛtṭyā kṛta-kṛtyo bhavati. yadi punar advāita-vākyāny akhaṇḍatā-mātra-parāṇi syus,
20 tarhi lebhyo nā 'bhīmāna-nivṛtṭiḥ sambhavati; ākāṣe vividha-ṣabda-vad akhaṇḍe 'py ātmani sukha-duḥkha-tad-abhāvā-'dīnām avacchedaka-bhedāir upapatteḥ. ekasyāi 'va vākyasyā 'khaṇḍatvā-'vāidharmyo-'bhaya-paratve ca vākyā-bhedo 'khaṇḍatā-paratva-kalpanāyām phalā-'bhāvaḥ ca; avāidharma-jñānād eva sarvā-'bhīmāna-nivṛtṭeḥ. ato 'dvāita-vākyāni nā 'khaṇḍatā-
25 parāṇi; nyāyā-'nugraheṇa balavatībhīr bheda-grāhaka-ṣruti-smṛtibhīr virodhāc ca. kiṁ tv avāidharmya-lakṣaṇā-'bheda-parāṇy eva; sāmāya-bodhaka-ṣruti-smṛtibhīr eka-vākyatvāt; "sāmānyāt tv" iti Brahma-sūtrāc ce 'ti. tatra sāmye ṣrutayaḥ

30 "yatho 'dakaṁ ṣuddhe ṣuddham āsiktāṁ tādṛg eva bhavati,
evam muner vijānata ātmā bhavati, Gāutama,"

"nirāñjanaḥ paramaṁ sāmāyam upāiti" 'ty-ādyāḥ; smṛtayaḥ ca

"jyotir ātmani nā 'nyatra; sarva-bhūteṣu tat samam,
svayaṁ ca ṣakyate draṣṭum su-samāhita-cetasā."

"yāvan ātmani bodhā-'tmā, tāvan ātmā parā-'tmani;

35 ya evaṁ satataṁ veda, jana-stho 'pi na muhyati"

'ty-ādyāḥ. ukta-ṣrutāu mokṣa-daṣāyām api bheda-ghaṭita-sāmāya-vacanāt svarūpa-bhedo 'py ātmanām asti 'ti siddham. avāidharmyā-'bheda-paratvaṁ cā 'sman-mate "Viṣṇur ahaṁ, Ṣivo 'ham" ity-ādi-vākyānām mantavyam. na tu "tat tvam asy," "aham brahmā 'smi" 'ty-ādi-vākyānām api; tatra

sāṃkhya-mate pralaya-kālīnasya pūrṇā-'tmana' eva tad-ādi-padā-'rthatayā
<nitya-çuddha-muktas tvam aśi> 'ty-ādi-yathā-çrutasya tādṛça-vākyā-'rtha-
tvāt.

yadi tu sargā-'dy-utpanna-puruṣo Nārāyaṇā-'khyā eva tat-padā-'rthas,
tadā "tat tvam aśi" 'ty-ādi-vākyānām apy avāidharmyā-'rthakatāi 'vā 'stu. 6

«nanu prayojanā-'bhāvān na bheda-paratvaṃ çrutīnām sambhavatī»
'ti cen, na; mokṣo-'papādanasyāi 'va prayojanatvāt; sṛṣṭi-saṃhārayoḥ
pravāha-rūpeṇā 'nucchedāt tasyāi 'kya mokṣā-'nupapatteḥ. «athāi 'vam
ātma-bhedasya loka-siddhatayā na tat-paratvaṃ çrutīnām ghaṭata» iti.
māi 'vam; lāghava-tarkenā 'kāça-vad ātmany ekatvasyā 'numānataḥ pra-
saktasya çruty-ādibhir niṣedhāt; sva-para-cāitanyayor bhedasya cā 'praty-
akṣatvāt; dehā-'diṣv evā 'nubhavāt. "ya etasminn udaram antaram kurute,
'tha tasya bhayam bhavati" 'ty-ādi-bheda-nindā tu vāidharmya-vibhāgā-
'nyatara-lakṣaṇa-bheda-pare 'ti.

«nanv evam uktānām pratibimbā-'vaccheda-çrutīnām kā gatiḥ?» iti 15
ced, ucyate: aneka-tejomayā-'ditya-maṇḍala-vad anekā-'tmamayam api cid-
āditya-maṇḍalam eka-rasam avibhaktam eka-piṇḍī-kṛtya tasya kīraṇa-vat
svā-'ñça-bhūtāir asaṃkhya-puruṣair asaṃkhyo-'pādhiṣv asaṃkhya-vibhāga
eva pratibimbā-'di-dṛṣṭāntāiḥ pratipādyate, vibhāga-lakṣaṇā-'nyatvasya
vācā-'rambhāṇa-mātratvam bodhayitum, na punar akhaṇḍatvam; 20

"vāyur yathāi 'ko bhuvanam praviṣṭo rūpaṃ-rūpaṃ pratirūpo babhūve"
'ty-ādi-sāñça-dṛṣṭānta-çrutīnām nyāyā-'nugraheṇa balavattvād iti. tathā
ca smaryate:

"yasya sarvā-'tmakatve 'pi khaṇḍyate nāi 'ka-piṇḍate" 'ti.

Brahma-mīmāṃsāyān tu nityā-'bhivyakte parame-'çvara-cūitanye 'ñyeṣāṃ 25
laya-rūpā-'vibhāgeṇā 'py advāitam uktam "avibhāgo vacanād" iti sūtreṇe
'ti. adhikāṃ tu Brahma-mīmāṃsā-bhāṣye proktam asmābhir iti dik.

sūtrasya dvitīya-vyākhyāyāṃ tv ayam bhāvaḥ. pralaya-kāle puruṣa-
vijātīyaṃ sarvam evā 'sat; artha-kriyā-kāritvā-'bhāvāt. puruṣānām kūṭa-
sthatvenā 'rtha-kriyāi 'vā 'prasiddhe 'ti; ataḥ sarga-kāla iva pralaye 'pi 30
sattvam. atas tadā 'tmanām vijātīya-dvāita-rāhityam. tathā sarga-kāle
'pi kūṭasthatva-rūpa-pāramārthika-sattvam, nā 'nyatre 'ti vijātīya-dvāita-
rāhityāt sarga-kālīnā-'dvāita-çrutayo 'py upapannā iti.

«nanv ātmana ekatva-vad eka-rūpatvam api nānā-rūpatā-pratyakṣeṇa
viruddham; tat katham uktam "jāti-paratvād" ?» iti. tatrā 'ha: 35

vidita-bandha-kāraṇasya dṛṣṭyā 'tad-rūpaṃ. 155.

viditaṃ spaṣṭhaṃ bandha-kāraṇam aviveko yatra, tasya dṛṣṭyāi 'va
puruṣeṣv a-tadrūpaṃ rūpa-bheda ity arthaḥ. ato bhrānta-dṛṣṭyā na rūpa-
bheda-siddhīr iti.

«nanu tathā 'py anupālambhād eka-rūpatvā 'bhāvaḥ setsyati.» tatrā 'ha :

nā 'ndhā-'drṣṭyā cakṣuṣmatām anupālambhaḥ. 156.

anupālambha evā 'siddhaḥ ; ajñāir adarṣane 'pi jñānibhir eka-rūpatva-
5 sya darṣanād ity arthaḥ.

advāita-ṣṛuty-anupapattim samādhāyā 'khaṇḍā-'dvāite bādhakā-'ntaram āha :

Vāmadevā-'dir mukto, nā 'dvāitam. 157.

Vāmadevā-'dir mukto 'sti, tathā 'pī 'dānīm bandhaḥ svasminn anu-
10 bhava-siddhaḥ ; ato nā 'khaṇḍā-'tmū-'dvāitam ity arthaḥ.

“sa cā 'pi jāti-smaraṇā-'pta-bodhas tatrāi 'va janmany apavargam āpe ”

'ty-ādi-vākya-ṣata-virodhaḥ ce 'ti ṣeṣaḥ. na cāi «'vam bandha-mokṣāv
upādher eve 'ty avagantavyam ; ṣṛuti-smṛti-siddhānta-virodhāt ; <duḥ-
kham mā bhuñjīye> 'ti kāmānā-darṣanena puruṣa-mokṣasyāi 'va mokṣā-
15 'khyā-parama-puruṣārthatvāc ca ; upādher duḥkha-hūnasya ca tādarthiyena
paramparayāi 'va puruṣārthatvāt, putrā-'di-vad iti.

yad apy ādhunikair māyā-vādibhir ucyate : «advāita-ṣṛuti-virodhād
bandha-mokṣa-śṛṣṭi-samhārā-'di-ṣṛutayo bādhyanta» iti, tad apy asat ; mok-
ṣā-'khyā-phalasyā 'pi ṣṛavana-kāla evā 'bhāva-niṣeṣe ṣṛavāno-'ttaram
20 mananā-'di-vidher ananuṣṭhāna-lakṣaṇā-'pramāṇya-prasaṅgāt ; prapañcā-
'ntargatasya vedāntasyā 'py advāita-ṣṛutyā bādhe vedāntā-'vagate 'py
advāite punaḥ saṃcayā-'patteḥ ca, svūpna-vākyaśya jāgrati bādhe tad-vākya-
'rthe punaḥ saṃcaya-vat. kiñ ca “mithyā-buddhir nāstikate” 'ty Anuṣā-
sanād dharmā-'diṣu svūpa-van mithyā-'drṣṭayo bāuddha-prabhedā eva sām-
25 vṛtika-ṣabdena prapañcasyā 'vidyikatāyāc ca tāir abhyupagamād iti dik.

«nanu Vāmadevā-'der api parama-mokṣo na jāta ity abhyupeyam.»
tatrā 'ha :

anādāv adya yāvad abhāvād bhaviṣyad apy evam. 158.

anādāu kāle 'dya yāvac cen mokṣo na jātaḥ kasyā-'pi, tarhi bhaviṣyat-
30 kālo 'py evam mokṣa-ṣūnya eva syāt ; samyak-sādhanā-'nuṣṭhānasyā 'viṣe-
ṣād ity arthaḥ.

tatra prayogam apy āha :

idānīm iva sarvatra nā 'tyanto-'chedaḥ. 159.

sarvatra kāle bandhasyā 'tyanto-'chedaḥ kasyā-'pi puñso nā 'sti, var-
35 tamāna-kāla-vad ity anumānam sambhaved ity arthaḥ.

puruṣāṇām yad eka-rūpatvam ekatva-pratipādaka-ṣṛuty-arthā-'vadhāri-
taṁ, tat kim mokṣa-kāle kim sarvadāi 've 'ty ākāṅkṣāyām āha :

vyāvṛtto-'bhaya-rūpaḥ. 160.

sa ca puruṣo vyāvṛtto-'bhaya-rūpo, vyāvṛtto nivṛtto rūpa-bhedo yasmāt, tathe 'ty arthaḥ. ṣṛuti-smṛtī-nyāyebhyaḥ sadāi 'ka-rūpatā-siddher iti ṣeṣaḥ. tad uktam :

“ bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā ;
ramamāṇo guṇeṣv asyā < mamā 'ham > iti badhyata ” iti,
“ jagad-ākhyā-mahā-svapne svapnāt svapnā-'ntaraṁ vrajati
rūpaṁ tyajati no ṣāntam brahma ṣāntatva-brñhitam ” iti ca.

5

« nanu sāksitvasyā 'nityatvāt puruṣāṇāṁ kathāṁ sadāi 'ka-rūpatvam ? »
tatrā 'ha :

10

sākṣāt-sambandhāt sāksitvam. 161.

puruṣasya yat sāksitvam uktam, tat sākṣāt-sambandha-mātrāt; na tu parīṇāmata ity arthaḥ. sākṣāt-sambandhena buddhi-mātra-sākṣitā 'vagam-yate “ sākṣād draṣṭari samjñāyām ” iti sāksī-ṣabda-vyutpādanāt. sākṣād-draṣṭṛtvam cā 'vyavadhānena draṣṭṛtvam. puruṣe ca sākṣāt-sambandhaḥ 15
sva-buddhi-vṛtter eva bhavati; ato buddher eva sāksī puruṣo, 'nyeṣāṁ tu draṣṭṛ-mātram iti ṣāstriyo vibhāgaḥ. jñāna-niyāmakaḥ cā 'rthā-'kāratā-sthānīyaḥ pratibimba-rūpa eva sambandho, na tu saṁyoga-mātram, atiprasaṅgād ity asakṛd āveditam. Viṣṇv-ādeḥ sarva-sāksitvam tv indriyā-'di-vyavadhānā-'bhāva-mātrena gaurāṇam.

20

akṣa-sambandhāt sāksitvam iti pāṭhe t' akṣam atra buddhiḥ, karaṇatva-sāmānyāt. tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthaḥ.

ubhaya-rūpatvā-'bhāva-siddhy-artham puruṣasyā 'parāu viṣeṣāv āha sūtrābhyām :

nitya-muktatvam. 162.

25

sadāi 'va puruṣasya duḥkhā-'khyā-bandha-ṣūnyatvam; duḥkhā-'der buddhi-parīṇāmatvād ity arthaḥ. puruṣārthas tu duḥkha-bhoga-nivṛttih pratibimba-rūpa-duḥkha-nivṛttir ve 'ty uktam eva.

āudāsīnyam ce 'ti. 163.

āudāsīnyam akartṛtvam. tena cā 'nye 'pi niṣkāmatvā-'daya upalak-
ṣaṇīyāḥ; “ kāmaḥ saṁkalpo vicikitsā ṣṛaddhā 'ṣṛaddhā dhṛtir adhṛtir hrīr
dhīr bhīr ity etat sarvam mana eve ” 'ti ṣṛuteḥ. — iti-ṣabdaḥ puruṣa-dharma-
pratipādana-samāptau.

« nanv evam prakṛti-puruṣayor anyo-'nyāṁ vāidharmyeṇa viveke
siddhe puruṣasya kartṛtvam buddher api ca jñātṛtvam ṣṛuti-smṛtyor ucyā-
mānaṁ katham upapadyeyātām ? » tatrā 'ha :

35

uparāgāt kartṛtvam, cit sām̐nidhyāc—cit sām̐nidhyāt. 164.

atra yathā-yogyam anvayaḥ: puruṣasya yat kartṛtvam, tad buddhy-uparāgāt; buddheḥ ca yā cittā, sā puruṣa-sām̐nidhyāt; etad ubhayaṃ na vāstavam ity arthaḥ. yathā 'gny-ayasoh parasparaṃ saṃyoga-viṣeṣāt
5 paraspara-dharma-vyavahāra āpādhiko, yathā vā jala-sūryayoh saṃyogāt paraspara-dharmā-'ropas, tathāi 'va buddhi-puruṣayor iti bhāvaḥ. etac ca Kārikayā 'py uktam:

“tasmāt tat-saṃyogād acetanaṃ cetanāvad iva liṅgam,
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna” iti.

10 cit-sām̐nidhyād iti dviḥ-pātho 'dhyāya-samāpti-sūcanā-'rthaḥ.

heya-hāne taylor hetū iti vyūhā yathā-kramam
catvāraḥ cāstra-mukhyā-'rthā adhyāye 'cmin prapañcitāḥ.
saṃkṣipta-sāṃkhya-sūtrāṇāṃ arthasyā 'tra prapañcanāt
cāstrāṇi yoga-vad eve 'dāni Sāṃkhya-pravacanā-'bhidham.

15 iti Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye viśayā-
'dhyāyaḥ prathamah.



cāstrasya viśayo nirūpitaḥ. sām̐pratam puruṣasyā 'parināmitvo-'pa-
pādanāya prakṛtiḥ sṛṣṭi-prakṛiyām ati-vistareṇa dviṭiyā-'dhyāye vakṣyati.
tatrāi 'va pradhāna-kāryāṇāṃ svarūpaṃ vistarato vaktavyaṃ, tebhyo 'pi
20 puruṣasyā 'tisphuṭa-vivekāya. ata eva

“vikāram prakṛtiṃ cāi 'va puruṣaṃ ca sanātanaṃ
yo yathāvad vijñānāti, sa vitṛṣṇo vinucyata”

iti Mokṣadharmā-'diṣu trayāṇāṃ eva jñeyatva-vacanam. tatrā 'dāv aceta-
nāyāḥ prakṛter niṣprayojana-sraṣṭṛtve muktasyā 'pi bandha-prasaṅga ity
25 āçayena jagat-sarjane prayojanaṃ āha:

vimukta-mokṣā-'rthaṃ svārthaṃ vā pradhānasya. 1.

kartṛtvam iti pūrvā-'dhyāya-ṣeṣa-sūtrād anuṣajyate. svabhāvato duḥ-
kha-bandhād vimuktasya puruṣasya pratibimba-rūpa-duḥkha-mokṣā-'rtham
pratibimba-sambandhena duḥkha-mokṣā-'rthaṃ vā pradhānasya jagat-kartṛ-
30 tvam; athavā svārthaṃ, svasya pāramārthika-duḥkha-mokṣā-'rtham ity
arthaḥ. yady api mokṣa-vad bhogo 'pi sṛṣṭeḥ prayojanaṃ, tathā 'pi
mukhyatvān mokṣa evo 'ktaḥ.

«nanu mokṣā-'rthaṃ cet sṛṣṭis, tarhi sakṛt-sṛṣṭyāi 'va mokṣa-sambhave
punaḥ-punaḥ sṛṣṭir na syād?» iti. tatrā 'ha:

viraktasya tat-siddheḥ. 2.

nāi 'kadā sṛṣṭer mokṣaḥ, kiṃ tu bahuḥ janma-marāṇa-vyādhy-ādi-vividha-duḥkheṇa bhr̥cchāṃ taptasya; tataḥ ca prakṛti-puruṣayor viveka-khyātyo 'tpanna-para-vāirāgyasyāi 'va mokṣo-'tpatti-siddher ity arthaḥ.

sakṛt-sṛṣṭyā vāirāgyā-'siddhāu hetum āha :

5

na ṣravaṇa-mātrāt tat-siddhir, anādi-vāsanāyā balavattvāt. 3.

ṣravaṇam api bahu-janma-kṛta-puṇyena bhavati. tatrā 'pi ṣravaṇa-mātrān na vāirāgya-siddhiḥ, kiṃ tu sāksāt-kārāt. sāksāt-kāraḥ ca jhātiti na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kiṃ tu yoga-niṣṭhayā. yoge ca pratibandha-bāhulyam ity ato bahu-janmabhir eva vāirāgyam 10 mokṣaḥ ca kadā-cit kasya-cid eva sidhyatī 'ty arthaḥ.

sṛṣṭi-pravāhe hetv-antaram āha :

bahu-bhr̥tya-vad vā pratyekam. 4.

yathā gṛha-sthūnām pratyekam bahavo bhartavyā bhavanti strī-putrā-'di-bhedena, evaṃ sattvā-'di-guṇānām api 'pratyekam asaṃkhya-puruṣā 15 vimocanīyā bhavanti. ataḥ kiyat-puruṣa-mokṣe 'pi puruṣā-'ntara-mocanā-'rtham sṛṣṭi-pravāho ghaṭate; puruṣānām ānantyād ity arthaḥ. tathā ca Yoga-sūtram : “kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sūdhāraṇa-tvād” iti.

«nanu prakṛter eva sraṣṭṛtvaṃ katham ucyate; “tasmād vā etasmād 20 ātmana ākāṣaḥ sambhūta” iti ṣṛtyā puruṣasyā 'pi sraṣṭṛtva-siddher?» iti. tatrā 'ha :

prakṛti-vāstave ca puruṣasyā 'dhyāsa-siddhiḥ. 5.

prakṛtāu sraṣṭṛtvasya vastutve ca siddhe puruṣasya sraṣṭṛtvā-'dhyāsa eva ṣṛutiṣu sidhyati; upāsanāyām eva ṣṛutes tātparyāt; “ajām ekām” ity- 25 ādi-ṣṛuty-antareṇa prakṛteḥ sraṣṭṛtva-siddheḥ; pumsām kūṭastha-cin-mā-tratā-bodhaka-ṣṛuty-antara-virodhāc ce 'ty arthaḥ. ayam cā 'dhyāsa upa-cāra-rūpo loke siddha evā 'sti. yathā sva-çaktiṣu yodheṣu vartamānāu jaya-parājayāu rājany upacaryete, tathā sva-çaktāu prakṛtāu vartamānām sraṣṭṛtvā-'dikam çaktimatsu puruṣeṣu 'pacaryate, çakti-çaktimad-abhedāt. 30 tad uktam Kāurme :

“çakti-çaktimātor bhedaṃ paçyanti paramā-'rthataḥ,
abhedam cā 'nupaçyanti yoginas tattva-cintakā” iti.

bhedam anyo-'nyā-'bhāvam abhedam cā 'vibhāga-rūpaṃ prakṛty-ādi-tattvo-'pāsakāḥ paçyanti 'ty arthaḥ. tayoḥ co 'dāharaṇam “athā 'ta ādeḥ: ne 35 'ti ne 'tī” 'ty-ādi-ṣṛutiḥ, “ātmāi 've 'dam sarvam” ity-ādi-ṣṛutiḥ ce 'ti bhāvaḥ.

« nanv evam prakṛtāv' api sraṣṭṛtvam vāstavam iti kuto 'vadhṛtam; sṛṣṭeḥ svapnā-'di-tulyatāyā api ḡraṇād? » iti. tatrā 'ha:

kāryatas tat-siddheḥ. 6.

kāryānām artha-kriyā-kāritayā vāstavatvena kāryata eva dharmi-grā-
5 haka-pramāṇena prakṛter vāstava-sraṣṭṛtva-siddher ity arthaḥ. svapnā-'di-
tulyatā-ḡrutayas tv anityatā-rūpā-'sattvā-'ṇa-mātre puruṣā-'dhyastatvā-'ṇce
vā bodhyāḥ; anyathā sṛṣṭi-pratipādaka-ḡruti-virodhāt; svapna-padārthānām
api manaḥ-pariṇāmatvenā 'tyantā-'sattā-virahāc ce 'ti.

« nanu prakṛteḥ svārthatva-pakṣe mukta-puruṣam praty api sā pra-
10 varteta. » tatrā 'ha:

cetano-'ddeḡān niyamaḥ, kaṇṭaka-mokṣa-vat. 7.

citī samjñāna iti vyutpattyā cetano 'trā 'bhijñāḥ. — yathāi 'kam eva
kaṇṭakam yaḡ cetano 'bhijñās tasmād eva mucyate, tam praty eva duḥkhā-
'tmakam na bhavaty, anyān prati tu bhavaty eva, tathā prakṛtir api cetanād
15 abhijñāt kṛtā-'rthād eva mucyate, tam praty eva duḥkhā-'tmikā na bhavaty,
anyān anabhijñān prati tu duḥkhā-'tmikā bhavaty eve 'ti niyamo vyavasthe
'ty arthaḥ. etena svabhāvato badhlīyā api prakṛteḥ sva-mokṣo ghaṭata
ity ato na mukta-puruṣam prati pravartata iti.

« nanu puruṣe sraṣṭṛtvam adhyasta-mātram iti yad uktam, tan na
20 yuktam; prakṛti-saṃyogena puruṣasyā 'pi mahad-ādi-pariṇāmāu-'cityāt.
drṣṭo hi prthivy-ādi-yogena kāṣṭhā-'deḥ prthivy-ādi-sadṛḡaḥ pariṇāma » iti.
tatrā 'ha:

anya-yoge 'pi tat-siddhir nā 'ñjasyenā, 'yo-dāha-vat. 8.

prakṛti-yoge 'pi puruṣasya na sraṣṭṛtva-siddhir āñjasyena sāksāt.
25 tatra drṣṭānto 'yo-dāha-vat; yathā 'yaso na dagdhṛtvam sāksād asti, kim
tu sva-saṃyuktā-'gni-dvārakam adhyastam eve 'ty arthaḥ. ukta-drṣṭānte
tū 'bhayōḥ pariṇāmaḥ pratyakṣa-siddhatvād isyate, saṃdigdha-sthale tv
ekasyāi 'va pariṇāmeno 'papattāv ubhayōḥ pariṇāma-kalpane gāuravam;
anyathā japā-saṃyogāt sphaṭikasya rāga-pariṇāmā-'patter iti.

30 sṛṣṭeḥ phalam mokṣa iti prāḡ uktam; idānīm sṛṣṭer mukhyaṃ nimitta-
kāraṇam āha:

rāga-virāḡayor yogaḥ sṛṣṭiḥ. 9.

rāḡe sṛṣṭir, vāirāḡye ca yogaḥ, svarūpe 'vasthānam, muktir iti yāvat,
athavā citta-vṛtti-nirodha ity arthaḥ. tathā cā 'nvaya-vyatirekābhyām
35 rāḡaḥ sṛṣṭi-kāraṇam ity āḡayaḥ. tathā ca ḡrutir api Brahmā-'di-rūpām
vividha-karma-gatim uktvā 'ha: “iti nu kāmayamāno, 'thā 'kāmayamāno,

yo 'kāmo niṣkāma āpta-kāma ātma-kāmo, na tasya prāṇa utkrāṇanti" 'ti, rāga-vairāgye api prakṛti-dharmāv eva.

itaḥ paraṁ sṛṣṭi-prakriyāṁ vaktum ārabhate :

mahad-ādi-krameṇa pañca-bhūtānām. 10.

sṛṣṭir iti pūrva-sūtrād anuvartate. yady apy "etasmād ātmana ākāṣaḥ 5 sambhūta" ity-ādi-ṣrutāv ādāv eva pañca-bhūtānām sṛṣṭiḥ ṣrūyate, tathā 'pi mahad-ādi-krameṇai 'va pañca-bhūtānām sṛṣṭir iṣṭe 'ty arthaḥ. teja-ādi-sṛṣṭi-ṣrutāu gagana-vāyu-sṛṣṭer āpūrāṇa-vad ukta-ṣrutāv apy ādāu mahad-ādi-sṛṣṭiḥ pūrāṇiye 'ti bhāvāḥ. atra ca pramāṇaṁ ghaṭa-sṛṣṭi-vad 'antaḥkaraṇa-'tiriktā-'khila-sṛṣṭer antaḥkaraṇa-vṛtti-pūrvakatvā-'numānam. 10 kim ca

"etasmāḥ jāyate prāṇo manaḥ sarve-'ndriyāṇi ca khaṁ vāyur jyotir āpaḥ ca pṛthivī viśvasya dhārini"

'ti ṣrutya-antara-stha-pāṭha-kramā-'nurodhena "sa prāṇam asṛjat, prāṇo chraddhām khaṁ vāyur" ity-ādi-ṣrutya-antareṇa ca pañca-bhūta-sṛṣṭeḥ 15 prāṇ mahad-ādi-sṛṣṭir avadhāryata iti. prāṇaḥ cā 'ntaḥkaraṇasya vṛtti-bheda iti vakṣyati; ato 'syām ṣrutāu prāṇa eva mahat tattvam iti. tathā Vedānta-sūtram api mahad-ādi-krameṇai 'va sṛṣṭim vakti: "antarā vijñāna-manasī krameṇa tal-liṅgād" iti; sad-ākāśayor madhye buddhi-manasī utpadyete iti krameṇa 'ty arthaḥ. manasī cā 'haṁkārasya praveṇa iti. 20

prakṛter eva sṛṣṭitvaṁ sva-mokṣā-'rtham, tasyā nityatvāt; mahad-ādīnām tu sva-sva-vikāra-sṛṣṭitvaṁ na sva-mokṣā-'rtham, anityatvād iti viśeṣam āha :

ātmā-'rthatvāt sṛṣṭer nāi 'śām ātmā-'rtha ārambhāḥ. 11.

eśām mahad-ādīnām sṛṣṭitvasyā 'tmā-'rthatvāt puruṣa-mokṣā-'rtha- 25 tvān na svārtha ārambhāḥ sṛṣṭitvam; vināṣitvena mokṣā-'yogād ity arthaḥ. para-mokṣā-'rthakatve cā 'vaçyake puruṣa-mokṣā-'rthakatvam eva yuktaṁ, na prakṛti-mokṣā-'rthakatvam; tasyāḥ puruṣa-guṇatvād iti.

khaṇḍa-dik-kūlayoḥ sṛṣṭim āha :

dik-kālāv ākāṣā-'dibhyaḥ. 12.

30

nityāu yāu dik-kālāu, tāv ākāṣa-prakṛti-bhūtāu prakṛter guṇa-viśeṣāv eva. ato dik-kālayor vibhutvo-'papattiḥ; "ākāṣa-vat sarva-guṇaḥ ca nitya" ity-ādi-ṣrutya-uktaṁ vibhutvaṁ cā 'kāṣasyo 'papannam. yāu tu khaṇḍa-dik-kālāu, tāu tu tat-tad-upādhi-samyogād ākāṣād utpadyete ity arthaḥ; ādi-ṣabdeno 'pādhi-grahaṇād iti. yady api tat-tad-upādhi-viśiṣṭā-'kāṣam 35 eva khaṇḍa-dik-kālāu, tathā 'pi viśiṣṭasyā 'tiriktatā-'bhyupagama-vādena vāiṣeṣika-naye crotṛasya kāryatā-vat tat-kāryatvam atro 'ktam.

idānīm “mahad-ādi-kramēṇa” ’ty uktān svarūpato dharmataḥ ca kramēṇa darśayati :

adhyavasāyo buddhiḥ. 13.

mahat-tattvasya paryāyo buddhir iti ; adhyavasāyaḥ ca niṣcayā-’khyas
5 tasyā sādhihārāṇi vṛttir ity arthaḥ. abheda-nirdeśas tu dharma-dharmy-
abhedāt. asyāḥ ca buddher mahattvam sve-’tara-sakala-kārya-vyāpakatvān
mahāi-’ṣvayāc ca mantavyam,

“savikārāt pradhānāt tu mahat tattvam ajāyata,
mahān iti, yataḥ khyātir lokānām jāyate sade ”

10 ’ti smṛteḥ. “asya mahato bhūtasya niṣcavasitam etad yad Ṛgveda” ity-
ādi-ṣṛuṭi-smṛtiṣu ca Hiranyagarbhe cetane ’pi mahān iti ṣabdo buddhy-
abhimānitvenāi ’va ; yathā pṛthivy-abhimāni-ceṣṭne pṛthivī-ṣabdas, tadvat.
evam eva Rudrā-’diṣv ahamkārā-’di-ṣabdo ’pi bodhyaḥ. prakṛty-abhimāni-
devatām ārabhya sarveṣām eva bhūtā-’bhimāni-paryantānām devānām sva-
15 sva-buddhi-rūpāḥ ca pratiniyato-’pādhayo mahat-tattvasyāi ’vā ’ṇṣā iti.

mahat-tattvasyā ’parān api dharmān āha :

tat-kāryam dharmā-’di. 14.

dharmā-jñāna-vāirāgyāi-’ṣvayāny api buddhy-upādānakāni, nā ’ham-
kārā-’dy-upādānakāni ; buddher eva niratiṣaya-sattva-kāryatvād ity arthaḥ.

20 « nanv evam katham nara-paṇḍit-ādi-gatānām buddhy-aṇṣānām adharma-
prābalyam upapadyatām ? » tatrā ’ha :

mahad uparāgād viparītam. 15.

tad eva mahan mahat tattvam rajas-tamobhyām uparāgād viparītam
kṣudram adharmā-’jñānā-’vāirāgyā-’nāiṣvarya-dharmakam api bhavati ’ty
25 arthaḥ. etena < sarva eva puruṣa iṣvarā > iti ṣṛuṭi-smṛti-pravādo ’py upa-
pāditāḥ ; sarvo-’pādhīnām svābhāvika-’ṣvayasya rajas-tamobhyām evā
’varanād iti. « nanv evam dharmā-’dy-avasthānā-’rtham buddher api nitya-
tvāt katham kāryate ? » ’ti cen, na ; prakṛty-aṇṣa-rūpe bījā-’vastha-mahat-
tattve sattva-viṣeṣe karma-vāsanā-’dīnām avasthānāt tasyāi ’va jñāna-
30 kāraṇā-’vasthāyām ānkura-vad utpatty-aṇṣikūrāt. tathā cā ’kāṣa-vad eva
nityā-’nityo-’bhaya-rūpā buddhiḥ. yathā ca kāraṇā-’vasthā-’kāṣe prakṛti-
vyavahāra eva, nā ’kāṣa-vyavahāra, ākāṣa-liṅga-ṣabdā-’bhāvād, evam
kāraṇā-’vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-liṅgā-’dhyava-
sāyā-’dy-abhāvād iti.

35 mahat-tattvam lakṣayitvā tat-kāryam ahamkāram lakṣayati :

abhimāno ’hamkāraḥ. 16.

aham-karoti ’ty ahamkāraḥ kumbha-kāra-vad antaḥkāraṇa-dravyam.

sa ca dharma-dharmy-abhedād abhimāna ity ukto 'sādhāraṇa-vṛttitā-sūcanāya. buddhyā niçcita evā 'rthe 'haṃkāra-mamakārāu jāyete. ato vṛttyoḥ kārya-kāraṇa-bhāvā-'nusāreṇa vṛttimator api kārya-kāraṇa-bhāva unnīyata iti prāg evo 'ktam. antaḥkaraṇam ekam eva bījā-'ūkura-mahāvṛkṣā-'di-vad avasthā-traya-mātra-bhedāt kārya-kāraṇa-bhāvam āpadyata 5
iti ca prāg evo 'ktam. ata eva Vāyu-Mātsyayor

“mano mahān matir Brahmā pūr buddhiḥ khyātir içvara”

iti mano-buddhyor eka-paryāyatvam uktam iti.

kramū-'gatam ahaṃkārasya kāryam āha :

ekādaça-pañca-tanmātram tat-kāryam. 17.

10

ekādaçe 'ndriyāṇi çāḍā-'di-pañca-tanmātram cū 'haṃkārasya kāryam ity arthaḥ. < mayā 'nene 'ndriyeṇe 'daṁ rūpā-'dikam bhoktavyam, idam eva sukha-sāadhanam > ity-ādy-abhimānād evā 'di-sargeṣv indriya-tad-viṣayo-'tpattyū 'haṃkāra indriyā-'di-hetuḥ; loka bhogā-'bhimānināi 'va rāga-dvārā bhogo-'pakaraṇa-karaṇa-darçanāt; “rūpa-rāgād abhūc cakṣur” ity-ādinā 15
Mokṣadharṃe Hiraṇyagarbhasya rāgād eva samaṣṭi-cakṣur-ādy-utpattis-
maraṇāc ce 'ti bhāvaḥ. ataç ca bhūte-'ndriyayor madhye rāga-dharmakam mana evā 'dāv ahaṃkārad utpadyata iti viçeṣaḥ; tanmātrā-'dīnām rāga-kāryatvād iti.

atrā 'pi viçeṣam āha :

20

sāttvikam ekādaçakam pravartate väikṛtād ahaṃkārāt. 18.

ekādaçānām pūraṇam ekādaçakam manasā ṣoḍaça-'tma-gaṇa-madhye sāttvikam; atas tad-väikṛtāt sāttvikā-'haṃkārāj jāyata ity arthaḥ. ataç ca rajasā-'haṃkārād daçe 'ndriyāṇi tāmasū-'haṃkārāc ca tanmātrāṇi 'ty avagantavyam; 25

“väikārikas tāijasas ca tāmasas ce 'ty ahaṁ tridhā.

ahaṁ-tattvād vikurvāṇān mano väikārikād abhūt,

väikārikas ca ye devā, arthā-'bhivyañjanān yataḥ;

tāijasād indriyāṇy eva jñāna-karma-mayāni ca;

tāmaso bhūta-sūkṣmā-'dir, yataḥ kṣaiṇ, liṅgam ātmana” 30

ity-ādi-smṛtibhya eva nirṇayāt. ata eva Purāṇā-'dy-anusāreṇa Kārikāyām apy etad uktam :

“sāttvika ekādaçakah pravartate väikṛtād ahaṃkārāt,

bhūtā-'des tanmātraḥ, sa tāmasas, tāijasād ubhayaṁ” iti.

tāijasas rajasas; ubhayaṁ jñāna-karme-'ndriye.

35

« nanu “devatā-laya-çrutir” ity āgāmi-sūtre karaṇānām devān vak-
ṣyati; tat katham Kārikayā 'pi devānām sāttvikā-'haṃkāra-kāryatvam no

'ktam » iti. ucyate: samaṣṭi-cakṣur-ādi-ṣarīraṇaḥ sūryā-'di-cetanā eva cak-
 ṣur-ādi-devatāḥ ṣrūyante; ataḥ ca vyaṣṭi-karaṇānām samaṣṭi-karaṇāni devate
 'ty eva paryavasyati. tathā ca vyaṣṭi-samaṣṭyor ekatā-'ṣayenā 'tra ṣāstre
 devāḥ karaṇebhyo na prthaṇ nirdiṣyante. ataḥ samaṣṭi-'ndriyāṇi mano-
 5 'pekṣayā 'lpa-sattvatvena rājasā-'hamkāra-kāryatvenai 'va nirdiṣṭāni.
 smṛtiṣu ca vyaṣṭi-'ndriyā-'pekṣayā 'dhika-sattvatvena sāttvikā-'hamkāra-
 kāryatayo 'ktāni 'ty avirodha ity avagantavyam. tad evam ahamkārasya
 trāividhyān mahato 'pi tat-karaṇasya trāividhyam mantavyam;

“sāttviko rājasaḥ cāi 'va tāmasaḥ ca tridhā mahān”

10 iti smaraṇāt. trāividhyam cā 'nayo vyakti-bhedād aṇṣa-bhedād ve 'ty
 anyad etat.

ekādaṣe 'ndriyāṇi darṣayati:

karmendriya-buddhindriyāir āntaram ekādaṣakam. 19.

karmendriyāṇi vāk-pāṇi-pāda-pāyū-'pasthāni pañca, jñānendriyāṇi ca
 15 cakṣuḥ-śrotra-tvag-rasana-ghrāṇā-'khyāni pañca. etāir daṣabhiḥ sahā 'nta-
 ram mana ekādaṣakam ekādaṣe-'ndriyam ity arthaḥ. indrasya saṃghāte-
 'ṣvarasya karaṇam indriyam. tathā cā 'hamkāra-kāryatve sati karaṇatvam
 indriyatvam iti.

indriyāṇām bhāutikatva-mataṃ nirākaroti:

20 **āhamkārikatva-ṣrutir na bhāutikāni. 20.**

indriyāṇi 'ti ṣeṣaḥ. āhamkārikatve ca pramāṇa-bhūtā ṣrutih kāla-
 luptā 'py ācārya-vākyān Manv-ādy-akhila-smṛtibhyaḥ cā 'numīyate. pra-
 tyakṣā ṣrutir “aham bahu syām” ity-ādih. «nanv “annamayam hi,
 sāumya, mana” ity-ādir bhāutikatve 'pi ṣrutir asti» 'ti cen, na; prakā-
 25 ṣakatva-sāmyenā 'ntaḥkaraṇo-'pādānatvasyāi 'vo 'citatayā 'hamkārikatva-
 ṣrutir eva mukhyatvāt; bhūtānām api Hiranyagarbha-saṃkalpa-janyatayā
 'nnasya mano-janyatvāc ca. vyaṣṭi-mana-ādīnām bhūta-saṃśṛṣṭatayāi 'va
 tiṣṭhatām bhūtebhyo 'bhivyakti-mātreṇa tu bhāutika-ṣrutir gāuṇī 'ti.

«nanu tathā 'py āhamkārikatva-nirṇayo na ghaṭate; “asya puruṣasyā
 30 'gnim vāg apyeti, vātam prāṇaḥ, cakṣur ādityam” ity-ādi-ṣrutāu devatāsv
 indriyāṇām laya-kathanena devato-'pādānatvasyā 'py avagamāt; kāraṇa
 eva hi kāryasya laya » ity āṇākyā 'ha:

devatā-laya-ṣrutir nā 'rambhakasya. 21.

devatāsu yā laya-ṣrutih, sā nā 'rambhakasya nā 'rambhaka-ṣṣayinī
 35 'ty arthaḥ; anārambhake 'pi bhū-tale jala-bindor laya-darṣanāt; anāram-
 bhakeṣv api bhūteṣv ātmano laya-ṣṣaṇāc ca. “vijñāna-ghana evāi

'tebhyo bhūtebhyah samutthāya tāny evā 'nuvinaçyati' 'ty-ādi-çrutāv iti bhāvaḥ.

indriyā-'ntargatam mano nityam iti kecit. tat pariharati:

tad-utpatti-çruter vināça-darçanāc ca. 22.

teṣāṃ sarveṣāṃ eve 'ndriyāṇāṃ utpattir asti;

5

“etasmāj jāyate prāṇo manaḥ sarve-'ndriyāṇi ce”

'ty-ādi-çruteḥ; vṛddhā-'dy-avasthāsu cakṣur-ādīnāṃ iva manaso 'py apa-
cayā-'dinā vināça-nirṇayāc ce 'ty arthaḥ. tathā co 'ktam:

“daçakena nivartante manaḥ sarve-'ndriyāṇi ce” 'ti.

manaso nityatva-vacanāni ca prakṛty-ākhyā-bīja-parāṇi 'ti.

10

golaka-jātam eve 'ndriyam iti nāstika-matam apākaroti:

atīndriyam indriyam, bhrāntānām adhiṣṭhānam. 23.

indriyam sarvam atīndriyam, na tu pratyakṣam; bhrāntānām eva
tv adhiṣṭhānam golakam tādātmyene 'ndriyam ity arthaḥ. — adhiṣṭhānam
ity eva pāṭhaḥ.

15

ekam eve 'ndriyam çakti-bhedād vilakṣaṇa-kārya-kārī 'ti matam
apākaroti:

çakti-bhede 'pi bheda-siddhāu nāi 'katvam. 24.

ekasyāi 've 'ndriyasya çakti-bheda-svīkāre 'pī 'ndriya-bhedaḥ sidhyati;
çaktīnām apī 'ndriyatvāt. ato nāi 'katvam indriyasye 'ty arthaḥ.

20

«nanv ekasmād ahamkārān nānāvidhe-'ndriyo-'tpatti-kalpanāyām
nyāya-virodhaḥ.» tatrā 'ha:

na kalpanā-virodhaḥ pramāṇa-dṛṣṭasya. 25.

sugamam.

ekasyāi 'va mukhye-'ndriyasya manaso 'nye daça çakti-bhedā ity āha: 25

ubhayā-'tmakam manaḥ. 26.

jñāna-karme-'ndriyā-'tmakam mana ity arthaḥ.

ubhayā-'tmakam ity asyā 'rtham svayam vivṛṇoti:

guṇa-pariṇāma-bhedān nānātvam, avasthā-vat. 27.

yathāi 'ka eva naraḥ saṅga-vaçān nānātvam bhajate, kāmīnī-saṅgāt
kāmuko, virakta-saṅgād virakto, 'nya-saṅgāc cā 'nya, evam mano 'pi cakṣur-
ādi-saṅgāc cakṣur-ādy-ekībhāvena darçanā-'di-vṛtti-viçiṣṭatayā nānā bhavati.
tatra hetur guṇe 'ty-ādi; guṇānām sattvā-'dīnām pariṇāma-bhedeṣu sām-
arthyād ity arthaḥ. etac cā “'nyatra-manā abhūvan, nā 'çrāṇṣam” ity-

30

ādi-ṣṛuṭi-siddhāc cakṣur-ādīnām manaḥ-saṃyogaṃ vinā vyāpārā-’kṣamatvād anumīyate.

jñāna-karme-’ndriyayor viṣayam āha :

rūpā-’di-rasa-malā-’nta ubhayoḥ. 28.

5 anna-rasānām malaḥ puriṣā-’dih. tathā ca rūpa-rasa-gandha-sparṣa-
ṣabdā vaktavyā-’dātavya-gantavyā-’nandayitavyo-’tsraṣṭavyāḥ co ’bhayor
jñāna-karme-’ndriyayor daṣa viṣayā ity arthaḥ. ānandayitavyaṃ co ’pa-
sthasyo ’pasthā-’ntaram ; upasthasya hy upasthā-’ntaraṃ viṣaya iti.

yasye ’ndrasya* yeno ’pakāreṇāi ’tānī ’ndriyāṇī ’ty ucyante, tad ubha-
10 yam āha :

draṣṭṛtvā-’dir ātmanaḥ, karaṇatvam indriyāṇām. 29.

draṣṭṛtvā-’di-pañcakanī vaktṛtvā-’di-pañcakanī saṃkalpayitṛtvam cā
’tmanaḥ puruṣasya ; darṣaṇā-’di-vṛttāu karaṇatvam tv indriyāṇām ity
arthaḥ. « nanu draṣṭṛtva-ṣṛoṭṛtvā-’dikam kadā-cid anubhave paryavasānāt
15 puruṣasyā ’vikāriṇo ’pi ghaṭatām ; vaktṛtvā-’dikam tu kriyā-mātram, tat
katlam kūṭasthasya ghaṭatām ? » iti cen, na ; ayas-kānta-vat sāmūdhya-
mātreṇa darṣaṇā-’di-vṛtti-kartṛtvasyāi ’vā ’tra draṣṭṛtvā-’di-ṣabdā-’rthatvāt.
yatnā hi mahā-rājāḥ svayam avyāpriyamāṇo ’pi sāinyena karaṇena yoddhā
bhavaty, ājñā-mātreṇa prerakatvāt, tathā kūṭastho ’pi puruṣaḥ cakṣur-ādy-
20 akhila-karaṇair draṣṭā vaktā saṃkalpayitā ce ’ty evam-ādir bhavati ; saṃ-
yogā-’khyā-sāmūdhya-mātreṇāi ’va teṣāṃ prerakatvād, ayas-kānta-maṇi-
vad iti. kartṛtvam cā ’tra kāraka-cakra-prayokṛtvam, karaṇatvam tu
kriyā-hetu-vyāpāravattvam tat-sādhakatamatvam vā, kuṭhārā-’di-vat. yat
tur ṣāstreṣu puruṣe darṣaṇā-’di-kartṛtvam niṣidhīyate, tad-anukūla-kṛtimat-
25 tvam tat tat-kriyāvattvam vā. tathā co ’ktam :

“ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :

niricchatvād akartā ’sau, kartā saṃnidhi-mātrata ” iti.

ata eva kāraka-cakra-prayokṛtā-ṣakter ātma-svarūpatayā draṣṭṛtva-vaktṛ-
tvā-’dikam ātmano nityam iti ṣṛūyate “na draṣṭur dṛṣṭer viparilopo vidyate,
30 na vaktur vakter viparilopo vidyata ” ity-ādine ’ti. « nanu pramāṇa-
vibhāge pratyakṣā-’di-vṛttīnām eva karaṇatvam uktam ; atra katham indri-
yasyo ’cyata ? » iti cen, na ; atra darṣaṇā-’di-rūpāsu cakṣur-ādi-dvāraka-
buddhi-vṛttiṣv eve ’ndriyāṇām karaṇatva-vacanāt ; tatra ca puruṣa-niṣṭhe
bodhā-’khyā-phale vṛttīnām karaṇatvasyo ’ktatvād iti.

35 idānīm antaḥkaraṇa-trayasyā ’sādhāraṇa-vṛttir āha :

trayāṇām svālakṣaṇyam. 30.

trayāṇām mahad-ahamkāra-manasām svālakṣaṇyam. svam-svam lak-

ṣaṇam asādhāraṇī vṛttir yeṣām iti madhyamā-pada-lopī vighrahaḥ; tasya bhāvas tattvam ity arthaḥ.

loke ca mahato lakṣaṇam adhyavasāyā-'di-prakṛṣṭa-guṇavattvam; ahaṃkṛtasya cā 'tmany avidyamāna-guṇā-'ropaḥ; manasaḥ ce 'dam astv' ity aṅgikaraṇam iti. tathā ca buddher vṛttir adhyavasāyo, 'bhimāno 5 'haṃkārasya, saṃkalpa-vikalpāu manasa ity āyātam. saṃkalpaḥ cikīrṣā, "saṃkalpaḥ karma mūnasam" ity Anuṣāsanāt; vikalpaḥ ca saṃcayo yogo-'kta-bhrama-viṣeṣo vā, na tu viṣiṣṭa-jñānam, tasya buddhi-vṛttitvād iti.

trayaṇām sūdhāraṇīm vṛttim apy āha:

sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañca. 31.

10

prāṇā-'di-rūpāḥ pañca vāyu-vat saṃcārād vāyavo ye prasiddhās, te sāmānyā sūdhāraṇī karaṇasyā 'ntaḥkaraṇa-trayasya vṛttiḥ, pariṇāma-bhedā ity arthaḥ. tad etat Kārikayo 'ktam:

"svālakṣaṇyaṃ vṛttis trayasya, sāi 'ṣā bhavaty asāmānyā;
sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañce" 'ti.

15

atra kaṇcit «prāṇā-'dyā vāyu-viṣeṣā eva, te cā 'ntaḥkaraṇa-vṛtṭyā jīvana-yoni-prayatna-rūpayā vyāpriyanta iti kṛtvā prāṇā-'dyāḥ karaṇa-vṛtṭir ity abheda-nirdeṣa» ity āha. tan na; "na vāyu-kriye, prthag-upadeṣād" ity Vedānta-sūtreṇa prāṇasya vāyutva-vāyu-pariṇāmatvayoh sphuṭam pratiśedhād atrā 'pi tad-eka-vākyatāu-'cityāt; mano-dharmasya kāmā-'deli 20 prāṇa-kṣobhakatayā sāmānādhikaranyenāi 'vān 'cityāc ca. vāyu-prāṇayoh prthag-upadeṣa-ḥrutayas tu:

"etasmā jāyate prāṇo manaḥ sarve-'ndriyāṇi ca
khaṃ vāyur jyotir āpaḥ ca pṛthivī viśvasya dhārīṇī"

'ty-ādyā iti. ata eva līṅga-ṣaṭīra-madhye prāṇānām aganane 'pi na nyū- 25 natā; buddher eva kriyā-śaktyā sūtrātma-prāṇā-'di-nāmakatvād iti.

antaḥkaraṇa-pariṇāme 'pi vāyu-tulya-saṃcāra-viṣeṣād vāyu-devatā-'dhiṣṭhitatvāc ca vāyu-vyavahāro-'papattir iti.

vāiṣeṣikāṇām ivā 'smākam nā 'yam niyamo, yad indriya-vṛttiḥ krame- 30 nāi 'va bhavati, nāi 'kade 'ty āha:

kramaḥ 'kramaḥ ce 'ndriya-vṛttiḥ. 32.

sugamam. jāti-sūmānyasyā 'smākam adoṣatvāt sāmagrī-samava-
dhāne saty anekāir apī 'ndriyāir ekadāi 'ka-vṛtṭy-utpādane bādhakam nā
'stī 'ti bhāvaḥ.

indriya-vṛttinām vibhāgaḥ ca Kārikayā vyākhyātaḥ:

35

"ṣabdhā-'diṣu pañcānām ālocana-mātram iṣyate vṛttiḥ;
vacanā-'dāna-viharaṇo-'tsargā-'nandāḥ ca pañcānām" iti.

ālocanaṃ ca pūrvā-cāryāir vyākhyātam :

“asti hy ālocanaṃ jñānam prathamam nirvikalpakam ;
param punas tathā vastu-dharmāir jāty-ādibhis tathe” ’ti.

- param uttara-kālīnam ca punar vastu-dharmāir dravya-rūpa-dharmāis tathā
5 jāty-ādibhiḥ ca jñānam savikalpakaṃ tathā ’locanā-khyam bhavati ’ty
arthah. tathā ca nirvikalpaka-savikalpaka-rūpaṃ dvidvidham apy āndri-
yakaṃ jñānam ālocana-samjñam iti labdham. kaṣcit tu « nirvikalpakaṃ
jñānam evā ’locanam indriya-janyam ca bhavati, savikalpakaṃ tu mano-
mātra-janyam » iti ṣlokā-rtham āha. tan na; Yoga-bhāṣye Vyāsa-devāir
10 viṣiṣṭa-jñānasyā ’py āndriyakatvasya vyavasthāpitatvāt; indriyāir viṣiṣṭa-
jñāne bādhakā-bhāvāc ca. sama eva ca sūtrā-rtham apy evam vyācāṣṭe:
«bāhye-ndriyam ārabhya buddhi-paryantasya vṛttir utsargataḥ krameṇa
bhavati kadācit tu vyāghrā-di-darṣana-kāle bhaya-viṣeṣād vidyul-late ’va
sarva-karaṇeṣv ekadāi ’va vṛttir bhavati ’ty artha » iti. tad apy asat;
15 asmin sūtra indriya-vṛttinām eva kramikā-kramikatva-vacanāt. na
buddhy-ahamkāra-vṛttyoḥ prasaṅgo ’py asti. kiṃ cāi ’kadā ’neke-ndriya-
vṛttāv eva vādi-vipratipattyā tan-nirnaya-paratvam eva sūtrasyo ’citam,
mano-’nutva-pratiṣedhāya, na tu kāka-dantā-nveṣaṇa-paratvam iti.

- piṇḍikṛtya buddhi-vṛttih saṃsāra-nidānatā-pratipādanā-rtham ādāu
20 darṣayati :

vṛttayaḥ pañcatayyaḥ klišā-klišāḥ. 33.

- klišā aklišā vā bhavantu vṛttayaḥ, pañcatayyaḥ pañca-prakārā eva,
nā ’dhikā ity arthah. klišā duḥkhaḍāḥ saṃsārīka-vṛttayo, ’klišāc ca tad-
viparītā yoga-kālīna-vṛttayaḥ. vṛttinām pañca-prakāratvam Pātañjala-
25 sūtreṇo ’ktam: “pramāṇa-viparyaya-vikalpa-nidrā-smṛtaya” iti. tatra
pramāṇa-vṛttir atrā ’py uktā. viparyayas tv asmākaṃ vivekā-graha evā,
’nyathā-khyāter nirasyatvāt. vikalpas tu viṣeṣa-darṣana-kāle ’pi < Rāhoḥ
gīrah, puruṣasya cāitanyam » ity-ādi-jñānam. nidrā ca suṣupti-kālīnā
buddhi-vṛttih. smṛtiḥ ca saṃskāra-janyam jñānam iti. etat sarvam
30 Pātañjale sūtritam.

yā etā buddhi-vṛttaya uktā, etad-āupādhiky eva puruṣasyā ’nya-
rūpatā, na svataḥ; etan-nivṛttāu ca puruṣaḥ svarūpe ’vasthito bhavati ’ty
anayā ’pi diṣā puruṣasya svarūpaṃ paricāyayati :

tan-nivṛttāv upaśānto-parāgaḥ svasthaḥ. 34.

- tāsām vṛttinām virāma-daṣṭāyām ṣānta-tat-pratibimbakah svastho bha-
vati, kāivalya ivā ’nyadā ’pī ’ty arthah. tathā ca Yoga-sūtra-trayam:
“yogaḥ citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe ’vasthānam,” “vṛtti-
sārūpyam itaratre” ’ti. idam eva ca puruṣasya svasthatvam, yad upādhi-

vr̥t̥teḥ pratibimbasya nivṛttir iti. etādṛṣi cā 'vasthā puruṣasya Vāsisthe dr̥ṣṭāntena pradarṣitā, yathā :

“anāptā-'khila-çailā-'di-pratibimbe hi yādṛṣi-
syād darpaṇe darpanatā kevalā-'tma-svarūpiṇī,
aham tvam jagad ity-ādāu praçūnte dr̥çya-sambhrame
syāt tādṛṣi kevalatā sthite draṣṭavya avikṣaṇa ” iti.

5

etad eva dr̥ṣṭāntena vivṛnoti :

kusuma-vac ca maṇiḥ. 35.

ca-kāro hetāu. kusumene 'va maṇir ity arthaḥ. yathā japā-kusume-
na sphaṭika-maṇī rakto 'svastho bhavati tan-nivṛttāu ca rāga-çūnyaḥ svastho 10
bhavati, tadvad iti. tad etad uktam Kāurme :

“yathā samlakṣyate raktaḥ kevalaḥ sphaṭiko janāiḥ
rañjakā-'dy-upadhānena, tadvat pārama-pūruṣa ” iti.

« nanu kasya prayatnena karaṇa-jātam pravartatām ; puruṣasya kūṭa-
sthatvād içvarasya ca pratiṣiddhatvād ? » iti. tatrā 'ha :

15

puruṣārtham karaṇo-'dbhavo 'py, adṛṣṭo-'llāsāt. 36.

pradhāna-pravṛtti-vat puruṣārtham karaṇo-'dbhavaḥ karaṇānām pra-
vṛttir api puruṣasyā 'dr̥ṣṭū-'bhivyakter eva bhavati 'ty arthaḥ. adṛṣṭam co
'pādher eva.

parārtham svataḥ pravṛttāu dr̥ṣṭāntam āha :

20

dhenu-vad vatsāya. 37.

yathā vatsārtham dhenuḥ svayam eva kṣīraṁ sravati, nā 'nyam yatnam
apekṣate, tathāi 'va svāminaḥ puruṣasya kṛte svayam eva karaṇāni pravar-
tanta ity arthaḥ. dr̥çyate ca suṣuptāt svayam eva buddher utthānam iti.
etad eva Kārikayā 'py uktam :

25

“svām-svām pratipadyante parasparā-'kūta-hetukām vṛttim ;
puruṣārtha eva hetur, na kenacit kāryate karaṇam ” iti.

« bāhyā-'bhyantarāir militvā kiyanti karaṇāni ? » 'ty ākāṅkṣāyām āha :

karaṇam trayodaça-vidham avāntara-bhedāt. 38.

antaḥkaraṇa-trayaṁ daça bāhya-karaṇāni militvā trayodaça. teṣv api 30
vyakti-bhedenā 'nantyam pratipādayitum < vidham > ity uktam. buddhir
eva mukhyaṁ karaṇam ity āçayeno 'ktam : < avāntara-bhedād > iti ; ekasyāi
'va buddhy-ākhyā-karaṇasya karaṇānām anekatvād ity arthaḥ.

« nanu buddhir eva puruṣe 'rtha-samarpakatvān mukhyaṁ karaṇam,
anyeṣāṁ ca karaṇatvaṁ gāuṇam ; tatra ko guṇa ? » ity ākāṅkṣāyām āha : 35

indriyeṣu sādhakatamatva-guṇa-yogāt, kuṭhāra-vat. 39.

indriyeṣu puruṣārtha-sādhakatamatva-rūpaḥ karaṇasya buddher guṇaḥ paramparayā 'sti; atas trayodaṣa-vidhaṁ karaṇam upapadyata iti pūrva-sūtreṇā 'nvayaḥ. kuṭhāra-vad iti; yathā phalā-'yoga-vyavacchinatayā
 5 prahārasyāi 'va cchidāyām mukhya-karaṇatve 'pi prakṛṣṭa-sādhana-tva-guṇa-yogāt kuṭhārasyā 'pi karaṇatvaṁ, tatthe 'ty arthaḥ.
 antaḥkaraṇasyāi 'katvam abhipretyā 'haṁkārasya gūṇa-karaṇatvam atra no 'ktam.

gūṇa-mukhya-bhāve vyavasthān viṣiṣyā 'ha:

10 dvayor pradhānam mano, loka-vad bhṛtya-vargeṣu. 40.

dvayor bāhyā-'ntarayor madhye mano buddhir eva pradhānam, mukhyaṁ, sāksāt-karaṇam iti yāvat; puruṣe 'rtha-samarpakatvāt; yathā bhṛtya-vargeṣu madhye kaṇṇid eva loko rājñāḥ pradhāno bhavaty, anye ca tad-upasarjanī-bhūtā grāmā-'dhyakṣā-'dayas, tadvad ity arthaḥ.

15 atra manaḥ-ṣabdo na tṛtiyā-'ntaḥkaraṇa-vācī; vakṣyamāṇasyā 'khila-saṁskārā-'dhāratvasya buddhy-atirikteṣv asambhavāt; sambhave vā buddhi-kalpana-vāiyarthiād iti.

buddheḥ pradhānatve hetūn āha tribhiḥ sūtrāḥ:

avyabhicārāt. 41.

20 sarva-karaṇa-vyāpakatvāt phalā-'vyabhicārād ve 'ty arthaḥ.

tathā 'ṣeṣa-saṁskārā-'dhāratvāt. 42.

buddher evā 'khila-saṁskārā-'dhāratā, na tu cakṣur-āder ahaṁkāra-manasor vā; pūrva-dṛṣṭa-ḥrutā-'dy-arthānām andha-badhirā-'dibhiḥ smaraṇā-'nupapatteḥ; tattva-jñānenā 'haṁkāra-manasor laye 'pi smaraṇa-darṣanāc
 25 ca. ato 'ṣeṣa-saṁskārā-'dhāratayā 'pi buddher eva sarvebhyaḥ pradhānatvam ity arthaḥ.

smṛtyā 'numānāc ca. 43.

smṛtyā cintana-rūpayā vṛttyā prādhānyā-'numānāc ce 'ty arthaḥ. cintā-vṛttir hi dhyānā-'khyā sarva-vṛttibhyaḥ ṣreṣṭhā; tad-aṣṭayatayā ca
 30 cittā-'para-nāmnī buddhir eva ṣreṣṭhā 'nya-vṛttika-karaṇebhya ity arthaḥ.

«nanu cintā-vṛtṭiḥ puruṣasyāi 'vā 'stu.» tatrā 'ha:

sambhaven na svataḥ. 44.

svataḥ puruṣasya smṛtir na sambhavet, kūṭasthatvād ity arthaḥ. itthaṁ vā vyākhyeyam: «nanv evam buddhir eva karaṇam astu; kṛtam
 35 avāntara-karaṇāir» ity ācāṅkāyām āha: «sambhaven na svata» iti. cakṣur-ādi-dvāratām vinā 'khila-vyāpāreṣu buddheḥ svataḥ karaṇatvaṁ na sambhavet; andhā-'der api rūpā-'di-darṣanā-'patter ity arthaḥ.

«nanv evam buddher eva prādhānyē katham manasa ubhayā-'tma-
katvam prāg uktam?» tatrā 'ha :

āpekṣiko guṇa-pradhāna-bhāvaḥ, kriyā-viṣeṣāt. 45.

kriyā-viṣeṣam prati karaṇānām āpekṣiko guṇa-pradhāna-bhāvaḥ :
cakṣur-ādi-vyāpāreṣu manaḥ pradhānam, mano-vyāpāre cā 'haṁkāro, 5
'haṁkāra-vyāpāre ca buddhiḥ pradhānam.

«nanv asya puruṣasye 'yam buddhir eva karaṇam, na buddhy-antaram
ity evam vyavasthā kiṁ-nimittike?» 'ty ākāṅkṣāyām āha :

tat-karmā-'rjitatvāt tad-artham abhiceṣṭā, loka-vat. 46.

tat-puruṣīya-karma-jatvāt karaṇasya tat-puruṣārtham abhiceṣṭā sarva- 10
vyāpāro bhavati. loka-vad ity; yathā loke yena puruṣeṇa krayā-'di-
karmanā 'rjito yaḥ kuṭhārā-'dis, tat-puruṣārtham eva tasya cchidā-'di-
vyāpāra ity arthaḥ. ataḥ karaṇa-vyavasthe 'ti bhāvaḥ.

yady api kūtasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sūdhana-
tayā puruṣa-svāmikatvena rājño jayā-'di-vad eva puruṣasya karmo 'cyate. 15
«nanu karmaṇa eva tat-puruṣīyatve kiṁ niyāmakam?» iti cet, tathā-
vidham karmā-'ntaram eva. anāditvāt tu nā 'navasthā doṣāye 'ti. yat tu
kaṇceid avivekī vadati «buddhi-pratibimbīta-puruṣasya karme» 'ti, tan na;
Yoga-bhāṣye 'smad-ukta-prakāraṣyāi 'vo 'ktatvenā 'nya-prakāraṣyā 'pramā
ṇikatvāt; pratibimbasyā 'vastutvena karmā-'dy-asambhavāc ca; anyathā 20
pratibimbasya karma-tad-bhogū-'dy-aṅgīkāre bimbavā-'bhīmata-puruṣa-
kalpanā-vāiyarthasya pūrvam pratipāditatvād iti.

buddheḥ prādhānyam prakāṣī-kartum upasaṁharati :

samāna-karma-yoge buddheḥ prādhānyam, loka-val — loka-vat. 47.

25

yady api puruṣārthatvena samāna eva sarveṣāṁ karaṇānām vyāpāras,
tathā 'pi buddher eva prādhānyam. loka-vat; loke hi rājā-'rthakatvā-
'viṣeṣe 'pi grāmā-'dhyakṣū-'diṣu madhye mantriṇa eva prādhānyam, tadvad
ity arthaḥ. ata eva buddhir eva mahān iti sarva-ṣṭstreṣu gīyata iti. —
vīpsā 'dhyāya-samāptāu. 30

liṅga-dehasya ghaṭakam yat saptadaśa-sāṅkhyakam,
pradhāna-kāryam tat sūkṣmam atrā 'dhyāye 'nuvarṇitam.

iti grī-Vijñānā-'cūrya-nirmite Kāpila-sāṅkhya-pravacanasya bhāṣye pra-
dhāna-kāryā-'dhyāyo dvitīyaḥ.

itaḥ param pradhānasya sthūla-kāryam mahā-bhūtāni ṣarīra-dvayaṃ
ca vaktavyam; tataḥ ca vividha-yoni-gaty-ādayo jñāna-sādhana-nuṣṭhāna-
hetv-apara-vāirāgyā-rtham; tataḥ ca para-vāirāgyāya jñāna-sādhanaṃ
akhilāni vaktavyāni 'ti tṛtīyā-rambhaḥ :

5 **aviṣeṣād viṣeṣā-rambhaḥ. 1.**

nā 'sti viṣeṣaḥ ḡanta-ghora-mūḍhatvā-di-rūpo yatre 'ty aviṣeṣo bhūta-
sūkṣmam pañca-tanmātrā-khyam. tasmāc chāntā-di-rūpa-viṣeṣavattvena
viṣeṣānām sthūlānām mahā-bhūtānām ārambha ity arthaḥ. sukhā-dy-
ātmakatā hi ḡantā-di-rūpā sthūla-bhūteṣv. eva tāratamyā-dibhir abhivyaj-
10 yate, na sūkṣmeṣu; teṣāṃ ḡantāi-karūpatayāi 'va yogiṣv abhivyakter iti.

tad evam pūrvā-dhyāyam ārabhya trayaviṇḡati-tattvānām utpattim
uktvā tasmāc charīra-dvayo-tpattim āha :

tasmāc charīrasya. 2.

tasmāt trayaviṇḡati-tattvāt sthūla-sūkṣma-ṣarīra-dvayaśyā 'rambha ity
15 arthaḥ.

samprati trayaviṇḡati-tattve saṃsārā-nyathā-nupapattim pramāṇa-
yati :

tad-bijāt saṃsṛtiḥ. 3.

asya ṣarīrasya bījāt trayaviṇḡati-tattva-rūpāt sūkṣmād dhetoḥ puru-
20 ṣasya saṃsṛtir gatā-gate bhavataḥ; kūṭasthasya vibhūtayā svato gaty-ādy-
asambhavād ity arthaḥ. trayaviṇḡati-tattve 'vasthito hi puruṣas tenāi 'vo
'pādhinā pūrva-kṛta-karma-bhogā-rtham dehād dehaṃ saṃsaratī ;

“ mānasam manasāi 'vā 'yam upabhuṅkte ḡubhā-ḡubham,
vācā vācā kṛtaṃ karma, kāyenāi 'va tu kāyikaṃ ”

25 ity-ādi-smṛtibhiḥ pūrva-sargīya-karmo-pakaraṇāir eva 'tsargataḥ sargā-
'ntareṣū 'pabhoga-siddheḥ. ata eva Brahma-sūtram upasaṃharati “ sam-
pariṣvaktā ” iti.

saṃsṛter avadhim apy āha :

ā vivekāc ca pravartanam aviṣeṣānām. 4.

30 iḡvarā-niḡvaratvā-di-viṣeṣa-rahitūnām sarveṣāṃ eva puṃsām viveka-
paryantam eva pravartanaṃ saṃsṛtir āvaḡyaki, viveko-ttaraṃ ca na se
'ty arthaḥ.

tatra hetum āha :

upabhogād itarasya. 5.

35 itarasyā 'vivekina eva svīya-karma-phala-bhogā-vaḡyambhāvād ity
arthaḥ.

deha-sattve 'pi saṃsṛti-kāle bhogo nā 'sti 'ty āha :

samprati parimukto dvābhyām. 6.

samprati saṃsṛti-kāle puruṣo dvābhyām ṣīto-ṣṇa-sukha-duḥkhā-'di-dvandvāḥ parimukto bhavati 'ty arthaḥ. tad etat Kārikayo 'ktam :

“saṃsarati nirupabhogam bhāvāir adhivāsitaṃ liṅgam ” iti. 6

bhāvā dharmā-'dharma-vāsanā-'dayaḥ.

ataḥ param ṣarīra-dvayaṃ viśiṣya vaktum upakramate :

mātā-pitr-jaṃ sthūlam prāyaṣa, itaraṃ na tathā. 7.

sthūlam mātā-pitr-jaṃ prāyaṣo bāhulyena; ayoni-jasyā 'pi sthūla-ṣarīrasya smaraṇāt. itarac ca sūkṣma-ṣarīraṃ na tathā, na mātā-pitr-jaṃ ; 10 sargā-'dy-utpannatvād ity' arthaḥ. tad uktaṃ Kārikayā :

“pūrvo-'tpannam asaktaṃ niyatam mahad-ādi-sūkṣma-paryantam saṃsarati nirupabhogam bhāvāir adhivāsitaṃ liṅgam ” iti.

niyatam nityam, dvi-parārdha-sthāyi gāuṇa-nityam; prati-ṣarīraṃ liṅgo-'tpatti-kalpane gāuravāt. pralaye tu tan-nāṣaḥ ṣṛuti-smṛti-prāmāṇyād 15 iṣyate.

gati-kāle bhogā-'bhāva-vacanam utsargā-'bhīprāyena; kadācit tu vāya-vīya-ṣarīra-praveṣato gamana-kāle 'pi bhogo bhavati; ato Yama-mārge duḥkha-bhoga-vākyāny upapadyanta iti.

« sthūla-sūkṣma-ṣarīrayor madhye kim-upādhikaḥ puruṣasya dvandva- 20 yogah? » tad avadhārayati :

pūrvo-'tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya. 8.

pūrvam sargā-'dāv utpattir yasya liṅga-ṣarīrasya, tasyāi 'va tat-kārya-tvaṃ sukha-duḥkha-kūryakatvam. kutaḥ? ekasya liṅga-dehasyāi 'va sukha-duḥkhā-'khyā-bhogāt; na tv itarasya sthūla-ṣarīrasya; mṛta-ṣarīre 25 sukha-duḥkhā-'dy-abhāvasya sarva-sammatatvād ity arthaḥ.

uktasya sūkṣma-ṣarīrasya svarūpam āha :

saptadaṣāi-'kaṃ liṅgam. 9.

sūkṣma-ṣarīram apy ādhārā-'dheya-bhāvena dvividham bhavati. tatra saptadaṣa militvā liṅga-ṣarīram; tac ca sargā-'dāu samaṣṭi-rūpam ekam 30 eva bhavati 'ty arthaḥ. ekādaṣe 'ndriyāṇi pañca tanmātrāṇi buddhiḥ ce 'ti saptadaṣa; ahaṃkārasya buddhāv evā 'ntarbhāvaḥ.

caturtha-sūtre vakṣyamāṇa-pramāṇād etāny eva saptadaṣa liṅgam mantavyam, na tu saptadaṣam ekam ce 'ty aṣṭādaṣatayā vyākhyeyam; uttara-sūtreṇa vyakti-bhedasyo 'papādyatayā 'tra liṅgāi-'katva ekaṣabdasya 35 tātparyā-'vadhāraṇac ca ;

“karmā-'tmā puruṣo yo 'sāu, bandha-mokṣāṇi sa yujyate,
sa saptadaṣakenā 'pi rācinā yujyate ca sa”

iti Mokṣadharmā-'dāu liṅga-ṣarīrasya saptadaṣatva-siddheḥ ca. saptadaṣā
5 'vayavā atra santī 'ti saptadaṣako rāciḥ ity arthaḥ. rāci-ṣabdena sthūla-
deha-val liṅga-dehasyā 'vayavitvaṃ nirākṛtaṃ; avayavi-rūpeṇa dravyā-
'ntara-kalpanāyāṃ gāuravāt. sthūla-dehasya cā 'vayavitvam ekatā-'di-
pratyakṣā-'nurodhena kalpyata iti.

atra ca liṅga-dehe buddhir eva pradhāne 'ty āṣayena liṅga-dehasya
bhogaḥ prūḡ uktaḥ. prāṇaḥ cā 'ntaḥkaraṇasyāi 'va vṛtti-bhedaḥ; ato
10 liṅga-dehe prāṇa-paṇcikasā 'py antarbhāva iti. asya saptadaṣā-'vayava-
kasya ṣarīratvaṃ svayaṃ vakṣyati: “liṅga-ṣarīra-nimittaka iti Sanan-
danā-'cārya” iti sūtreṇa. ato bhogū-'yatanatvam eva mukhyaṃ ṣarīra-
lakṣaṇam. tad-ācraiyatayā tv anyatra ṣarīratvaṃ iti paṇcād vyakti-bhavi-
ṣyati. “ceṣṭe-'ndriyā-'rthā-'craiyāḥ ṣarīram” iti tu Nyāye 'pi tasyāi 'va
15 lakṣaṇaṃ kṛtaṃ iti.

«nanu liṅgaṃ ced ekam, tarhi katham puruṣa-bhedena vilakṣaṇā
bhogūḥ syuḥ?» tatrā 'ha:

vyakti-bhedaḥ karma-viṣeṣāt. 10.

yady api sargā-'dāu Hiranyagarbho-'pādhi-rūpam ekam eva liṅgaṃ,
20 tatliṅ 'pi tasya paṇcād vyakti-bhedo vyakti-rūpeṇā 'ñcato nānātvam api
bhavati; yathe 'lāniṃ ekasya pitṛ-liṅga-dehasya nānātvam añcato bhavati
putra-kanyā-'di-liṅga-deha-rūpeṇa. tatra kāraṇam āha: karma-viṣeṣād iti;
jīvā-'ntarāṇāṃ bhoga-hetu-karmā-'der ity arthaḥ. atra viṣeṣa-vacanāt
samaṣṭi-srṣṭir jīvānāṃ sādharmaṇāḥ karmabhir bhavati 'ty āyātam. ayaṃ
25 ca vyakti-bhedo Manv-ādīṣv apy uktaḥ; yathā Manāu samaṣṭi-puruṣasya
ṣaḍ-indriyo-'tpatty-anantaram:

“teṣāṃ tv avayavān sūkṣmān saṇṇām apy amitāu-'jasām
samniveṣyā 'tma-mātrāsu sarva-bhūtāni nirmama” iti.

saṇṇām iti samasta-liṅga-ṣarīro-'palakṣaṇam. ātma-mātrāsu, cid-añṣeṣu
30 samyojye 'ty arthaḥ. tathā ca tatrāi 'va vākyā-'ntaram:

“tac-ṣarīra-samutpannāḥ kāryāis tāḥ karaṇāḥ saha
kṣetra-jñāḥ samajāyanta gātrebhyas tasya dhīmata” iti.

«nanv evam bhogū-'yatanatayā liṅgasyāi 'va ṣarīratve sthūle katham
ṣarīra-vyavahāraḥ?» tatrā 'ha:

35 **tad-adhiṣṭhānā-'craie dehe tad-vādāt tad-vādaḥ. 11.**

tasya liṅgasya yad adhiṣṭhānam ācraio vakṣyamāṇa-bhūta-paṇcikaṃ,
tasyā 'craie ṣāṭkāuṣika-dehe tad-vādo deha-vādas, tad-vādāt tasyā 'dhi-

sthāna-ṣabdo-'ktasya deha-vādād ity arthaḥ. liṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-'çrayatvāc ca sthūlasya dehatvam iti paryavasito 'rthaḥ. adhiṣṭhāna-çarīraṃ ca sūkṣmam pañca-bhūtā-'tmakaṃ vakṣyate. tathā ca çarīra-trayaṃ siddham. yat tu

“ātivāhika eko 'sti deho 'nyas tv ādhibhāutikaḥ
sarvāsām bhūta-jātīnām, brahmaṇas tv eka eva kim?”

5

ity-ādi-çāstreṣu çarīra-dvayam eva çrūyate, tal liṅga-çarīrā-'dhiṣṭhāna-çarīrayor anyo-'nya-niyatatvena sūkṣmatvena cāi 'katā-'bhiprāyād iti.

«nanu śātkāuṣikā-'tirikte liṅga-çarīrā-'dhiṣṭhāna-bhūte çarīrā-'ntare kim pramāṇam?» ity ākāṅkṣāyām āha:

10

na svātantryāt tad ṛte chāyā-vac citra-vac ca. 12.

tal liṅga-çarīraṃ tad ṛte 'dhiṣṭhānaṃ vinā svātantryūn na tiṣṭhati, yathā chāyā nirādhārā na tiṣṭhati, yathā vā citram ity arthaḥ. tathā ca sthūla-dehaṃ tyaktvā lokā-'ntara-gamanāyā liṅga-dehasyā 'dhāra-bhūtaṃ çarīrā-'ntaraṃ sidhyatī 'ti bhāvaḥ. tasya ca svarūpaṃ Kārikāyām uktam: 16

“sūkṣmā mātā-pitr-jāḥ saha prabhūtāis tridhā viçeṣāḥ syuḥ;
sūkṣmās teṣāṃ niyatā, mātā-pitr-jā nivartanta” iti.

atra tanmātra-kāryam mātā-pitr-ja-çarīrā-'pekṣayā sūkṣmaṃ yad bhūta-pañcakaṃ yāval-liṅga-sthāyi proktaṃ, tad eva liṅgā-'dhiṣṭhānaṃ çarīraṃ iti labdham Kārikā-'ntareṇa:

20

“citraṃ yathā 'çrayam ṛte, sthānū-ādibhyo vinā yathā chāyā,
tadvad vinā viçeṣāir na tiṣṭhati nirāçrayaṃ liṅgam” iti.

viçeṣāḥ sthūla-bhūtāḥ sūkṣmā-'khyāḥ, sthūlā-'vāntara-bhedāir iti yāvat. asyāṃ Kārikāyām sūkṣmā-'khyānāṃ sthūla-bhūtānāṃ liṅga-çarīrād bheda-'vagameṇa

25

“pūrvo-'tpannam asaktaṃ niyatam mahad-ādi-sūkṣma-paryantam”

ity-ādi-pūrvo-'dāhṛta-Kārikāyām sūkṣma-bhūta-paryantasya liṅgatvaṃ nā 'rthaḥ; kim tu mahad-ādi-rūpaṃ yal liṅgaṃ, tat svā-'dhāra-sūkṣma-paryantaṃ saṃsarati, tena saha saṃsaratī 'ty arthaḥ. «nanv evaṃ liṅga-ghaṭaka-padārthāḥ kiyanta iti katham avadhāryam?» iti cet,

30

“vāsanā bhūta-sūkṣmaṃ ca karma-vidye tathāi 'va ca
daçe-'ndriyam mano buddhir: etal liṅgaṃ vidur budhā”

iti Vāsiṣṭhā-'di-vāk्यebhyaḥ. atra liṅga-çarīra-pratipādanenāi 'va puryaṣṭakam api vyākhyeyam ity āçayena buddhi-dharmāṇāṃ api vāsanā-karma-vidyānāṃ prthag upanyāsaḥ. bhūta-sūkṣmaṃ cā 'tra tanmātrā, daçe 35
'ndriyāṇi ca jñāna-karme-'ndriya-bhedena pura-dvayam ity āçayaḥ. yat

tu māyā-vādinō liṅga-ṣarīrasya tanmātra-sthāne prāṇā'di-pañcakaṃ prakṣipanti pury-aṣṭakaṃ cā 'nyathā kalpayanti, tad aprāmāṇikaṃ iti.

«nanu mūrta-dravyatayā vāyv-ūder iva liṅgasyā 'kāṣaṃ evā 'saṅgenā 'dhāro 'stu; vyartham anyatra saṅga-kalpanam » iti. tatrā 'ha:

5 mūrtatve 'pi na, saṃghāta-yogāt, tarāṇi-vat. 13.

mūrtatve 'pi na svātantryād asaṅgatayā 'vasthānam; prakāṣa-rūpa-
tvena sūryasye 'va saṃghāta-saṅgā-numānād ity arthaḥ. sūryā'dīni
sarvāṇi tejāṇi pāṛthiva-dravya-saṅgenāi 'vā 'vasthitāni dṛṣyante; liṅgam
ca sattva-prakāṣamayam; ato bhūta-saṃgatam iti.

10 liṅgasya parimāṇam avadhārayati:

āṇu-parimāṇam tat, kṛti-ṣruteḥ. 14.

tal liṅgam āṇu-parimāṇam paricchinnam, na tv atyantam evā 'ṇu;
sāvayavatvasyo 'ktatvāt. kutah? kṛti-ṣruteḥ kriyā-ṣruteḥ;

“vijñānam yajñam tanute karmāṇi tanute 'pi ce”

15 'ty-ādi-ṣruter vijñānā-'khyā-buddhi-pradhānatayā vijñānasya liṅgasyā 'khila-
karma-ṣṛavapād ity arthaḥ. vibhutve sati kriyā na sambhavati.

tad-gati-ṣruter iti pāṭhas tu samīcīnaḥ. liṅga-ṣarīrasya ca gati-ṣrutiḥ:
“tṛṇi utkrāmantam prāṇo 'nūtkrāmati, prāṇam anūtkrāmantam sarve
prāṇā anūtkrāmanti; saviññāno bhavati, saviññānam evā 'nvavakrāmati”

20 'ti. saviññāno buddhi-sahita eva jāyate, saviññānam yathā syāt, tathā
saṃsarati ce 'ty arthaḥ.

paricchinnatve yukty-antaram āha:

tad-annamayatva-ṣruteḥ ca. 15.

tasya liṅgasyāi 'kadeṣato 'nnamayatva-ṣruter na vibhutvaṃ sambhavati
25 'ti; vibhutve sati nityatā-'patter ity arthaḥ. sā ca ṣrutiḥ hi “annamayam
hi, sāumya, mana, āpomayaḥ prāṇas, tejomayī vāg” ity-ādiḥ. yady api
mana-ādīni na bhāutikāni, tathā 'py anna-saṃsrṣṭa-sajātīyā-'ṇṣa-pūranād
annamayatvā'di-vyavahāro bodhyaḥ.

«acetanānām liṅgānām kim-arthaṃ saṃsr̥tir, dehād dehā-'ntara-saṃ-
30 cāra?» ity āṣaṅkāyām āha:

puruṣārtham saṃsr̥tir liṅgānām, sūpa-kāra-vad rājñāḥ. 16.

yathā rājñāḥ sūpa-kāraṇām pāka-ṣālūsu saṃcāro rājārtham, tathā
liṅga-ṣarīrānām saṃsr̥tiḥ puruṣārtham ity arthaḥ.

liṅga-ṣarīram aṣeṣa-viṣeṣato vicāritam; idānīm sthūla-ṣarīram api
35 tathā vicārayati:

pañcabhāutiko dehaḥ. 17.

pañcānām bhūtānām militānām pariṇāmo deha ity arthaḥ.

matā-'ntaram āha :

cāturbhāutikam ity eke. 18.

ākāśasyā 'nārambhakatvam abhipretye 'dam.

aikabhāutikam ity apare. 19.

pārthivam eva çarīram, anyāni ca bhūtāny upaṣṭambhaka-mātrāṇi 'ti bhāvaḥ. athavāi 'kabhāutikam ekāika-bhāutikam ity arthaḥ. manuṣyā-'di-çarīre pārthivā-'nçā-'dhikyena pārthivatā, sūryā-'di-lokeṣu ca teja-ādy-ādhikeya tājāsāditā çarīrāṇām, suvarṇā-'dīnām ive 'ti. imam eva pak- 10
ṣam pañcamā-'dhyāye 'pi śiddhāntayīṣyati.

dehasya bhāutikatvena yat sidhyati, tad āha :

na sāmśiddhikam cāitanyam, pratyekā-'dr̥ṣṭeḥ. 20.

bhūteṣu pr̥thak-kr̥teṣu cāitanyā-'darçanād bhāutikasya dehasya na svābhāvikaṁ cāitanyam, kiṁ tv āupādhikam ity arthaḥ. 15

bādhakā-'ntaram āha :

prapañca-maraṇā-'dy-abhāvaç ca. 21.

prapañcasya sarvasyāi 'va maraṇa-suṣupty-ādy-abhāvaç ca dehasya svābhāvika-cāitanye sati syād ity arthaḥ. maraṇa-suṣupty-ādikaṁ hi dehasyā 'cetanatā; sā ca svābhāvika-cāitanye sati no 'papadyate; svabhā- 20
vasya yāvad-dravya-bhāvitvād iti.

“pratyekā-'dr̥ṣṭer” iti yad uktam, tatrā 'çāṅkya pariharati :

mada-çakti-vac cet, pratyeka-paridr̥ṣṭe sāmhatye tad-udbhavaḥ. 22.

« nanu yathā mādakatā-çaktiḥ pratyeka-dravyā-'vṛttir api milita- 25
dravye vartata, evam cāitanyam api syād » iti cen, na; pratyeka-paridr̥ṣṭe sati sāmhatye tad-udbhavaḥ sambhavet; prakṛte tu pratyeka-paridr̥ṣṭatvam nā 'sti. ato dr̥ṣṭānte pratyekam çāstrā-'dibhiḥ sūkṣmatayā mādakatve siddhe samhata-bhāva-kāle mādakatvā-'virbhāva-mātram sidhyati. dārṣ-
ṭāntike tu pratyeka-bhūteṣu sūkṣmatayā na kenā-'pi pramāṇena cāitanyam 30
siddham ity arthaḥ. « nanu samuccite cāitanyā-'darçanena pratyeka-bhūte sūkṣma-cāitanyā-çaktir anumeye » 'ti cen, na; aneka-bhūteṣv aneka-cāi-
tanyā-çakti-kalpanāyām gāuraveṇa lāghavād ekasyāi 'va nitya-cit-svarū-
pasya kalpanāu-'cityāt. « nanu yathā 'vayave 'vartamānam api parimāṇa-
jalā-'haraṇā-'di-kāryam ghaṭā-'dāu dr̥çyata, evam eva çarīre cāitanyam 35

syād? » iti. māi 'vam! bhūta-gata-viṣeṣa-guṇānām sa-jātīya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyam vinā dehe cāitanyā-sambhavād iti.

“puruṣārtham saṃsṛtiṃ liṅgānām” ity uktam; tatra liṅgānām sthūla-deha-saṃcārā-khya-janmano yo-yaḥ puruṣārtho yena-yena vyāpāreṇa
5 sidhyati, tad āha sūtrābhyām:

jñānān muktiḥ. 23.

liṅga-saṃsṛtito janma-dvārā viveka-sūksātkārah; tasmān mukti-rūpaḥ puruṣārtho bhavati 'ty arthaḥ. jñānā-dikam ca pratyaya-sargatayā Kārikāyām paribhāṣitam:

10 “eṣa pratyaya-sargo viparyayā-ṣakti-tuṣṭi-siddhy-ākhyā” iti.

viparyayā-dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargaḥ prajayana-yogena sūtrair ucyata iti viṣeṣaḥ.

bandho viparyayāt. 24.

viparyayāt sukha-duḥkhā-tmako bandha-rūpaḥ puruṣārtho liṅga-
15 saṃsṛtito bhavati 'ty arthaḥ.

jñāna-viparyayābhyām mukti-bandhāv uktāu; tatrā 'dāu jñānān muktin vicārayati:

niyata-kāraṇatvān na samuccaya-vikalpāu. 25.

yady api

20 “vidyām cā 'vidyām ca yas tad vedo 'bhayam sahe”

'ty-ādi ṣṛūyate, tathā 'py aviveka-nivṛttāu loka-siddhatayā jñānasya niyata-kāraṇatvād avidyā-khya-karmanā saha jñānasya mokṣa-janane samuccayo vikalpo vā nā 'stī 'ty arthaḥ.

“tam eva veditvā 'ti mṛtyum eti, nā 'nyaḥ panthā vidyate 'yanāya.”

25 “na karmanā na prajayā dhanena, tyāgenā 'ke amṛtatvam ānaṣur”

ity-ādi-ṣṛutibhyo 'pi karmaṇo na sāksān mokṣa-hetutvam.

samuccayā-nuṣṭhāna-ṣrutis tv aṅgā-ṅgi-bhāvā-dibhir apy upapadyata
iti.

samuccaya-vikalpayor abhāve dṛṣṭāntam āha:

30 svapna-jāgarābhyām iva māyikā-māyikābhyām no 'bhayor muktiḥ puruṣasya. 26.

yathā māyikā-māyikābhyām svapna-jāgara-padārthābhyām anyo-nya-sahakāri-bhāvenāi 'kaḥ puruṣārtho na sambhavati, evam ubhayor māyikā-māyikayor anuṣṭhitayoḥ karma-jñānayoḥ puruṣasya muktir api na yukte
35 'ty arthaḥ. māyikatvam cā 'satyatvam, asthiratvam iti yāvat; tac ca

svāpne 'rthe 'sti. jāgrat-padārthas tu svāpnā-'pekṣayā satya eva; kūṭastha-puruṣā-'pekṣayāi 'vā 'sthīratvenā 'satyatvāt; ataḥ svapna-vilakṣaṇa-snānā-'di-kārya-karaḥ. evaṃ karmā 'py asthīratvāt prakṛti-kāryatvāc ca māyikam; ātmā tu sthīratvād akāryatvāc cā 'māyikaḥ. atas tayoṛ anuṣṭhita-karma-jñānayoḥ samāna-phala-dātrtvam ayūktikam iti vilakṣaṇam eva 5 kāryam yuktam.

«nanv evam apy ātmo-'pāsanā-'khyā-jñānena saha tattva-jñānasya samuccaya-vikalpāu syātām; upāśyasyā 'māyikatvād?» iti. tatrā 'ha:

itarasyā 'pi nā 'tyantikam. 27.

itarasyā 'py upāśyasya nā 'tyantikam amāyikatvam; upāśyā-'tmany 10 adhyasta-padārthānām api praveṣād ity arthaḥ.

upāśanasya māyikatvaṃ yasminn aṅge, tad āha:

saṃkalpīte 'py evam. 28.

manaḥ-saṃkalpīte dhyeyā-'ṅga evam api māyikatvam apī 'ty arthaḥ. "sarvaṃ khalv idam brahme" 'ty-ādi-ṣṛty-ukte hy upāśye prapācā- 15 'ṅgasya māyikatvam eve 'ti.

«tarhy upāśanasya kim phalam?» ity ākāṅkṣāyām āha:

bhāvāno-'pacayāc chuddhasya sarvaṃ, prakṛti-vat. 29.

bhāvanā-'khyo-'pāsanā-niṣpattyā cūddhasya niṣpāpasya puruṣasya prakṛter iva sarvaṃ āṅgavyam bhavātī 'ty arthaḥ. prakṛtir yathā sṛṣṭi- 20 sthiti-saṃhāraṃ karoti, evam upāśakasya buddhi-sattvam api prakṛti-preraṇena sṛṣṭy-ādi-karṭṛ bhavātī 'ti.

jñānam eva mokṣa-sādhanaṃ iti sthāpitam; idānīm jñāna-sādhanaṃ āha:

rāgo-'pahatir dhyānam. 30.

25

jñāna-pratibandhako yo viśayo-'parāgaḥ cittasya, tad-upaghāta-hetur dhyānam ity arthaḥ. upacāreṇa kārya-kāraṇayor abheda-nirdeṣaḥ; rāga- 25 kṣayasya dhyānatvā-'samblavāt. — atra dhyāna-ṣabdena dhāraṇā-dhyāna-samādhayo yogo-'ktās traya eva grāhyāḥ; Pātañjale yogā-'ṅgānām aṣṭānām eva viveka-sūksmākāra-hetutva-ṣṛavaṇād iti. eteṣāṃ cā 'vāntara-viṣeṣas 30 tatrāi 'va draṣṭavyāḥ; itarāṇi ca pañcā 'ṅgāni svayam vakṣyati.

dhyāna-niṣpattyāi 'va jñāno-'tpattir nā 'rambha-mātreṇe 'ty āṅgyena dhyāna-niṣpatter lakṣaṇam āha:

vṛtti-nirodhāt tat-siddhiḥ. 31.

dhyeyā-'tirikta-vṛtti-nirodha-rūpeṇa samprajñāta-yogena tat-siddhir 35 dhyānasya niṣpattir jñānā-'khyā-phalo-'padhāna-rūpā bhavātī 'ty arthaḥ.

atas tāvat-paryantam eva dhyānam kartavyam ity āgāyah. itara-vṛtti-nirodhe saty eva viśaya-ntara-saṁcārā-khya-pratibandhā-pagamād dhyeya-sākṣātkāro bhavati 'ti kṛtvā yogo 'pi jñāne kāraṇam yogā-ṅga-dhyānā-divad ity api mantavyam;

- 5 “adhyātma-yogā-dhigamena devam matvā dhīro harṣa-çokāu jahātī”
'ty-ādi-çruti-smṛtyos tad-avagamād iti.

dhyānasyā 'pi sādhanāny āha :

dhāraṇā-'sana-svakarmaṇā tat-siddhiḥ. 32.

vakṣyamāṇena dhāraṇā-di-trayeṇa dhyānam bhavati 'ty arthaḥ.

- 10 dhāraṇā-di-trayaṁ kramāt sūtra-trayeṇa lakṣayati :

nirodhaç chardi-vidhāraṇābhyām. 33.

- prāṇasye 'ti prasiddhyā labhyate; “pracchardana-vidhāraṇābhyām vā prāṇasye” 'ti Yoga-sūtre bhāṣya-kāreṇa prāṇā-yāmasya vyākhyātavāt. chardiç ca vamaṇam, vidhāraṇa-tyūga iti yāvat; tena pūraṇa-recanayor
15 lābhaḥ. vidhāraṇam ca kumbhakam. tathā ca prāṇasya pūraka-recaka-kumbhakāir yo nirodho vaçī-karaṇam, sū dhāraṇe 'ty arthaḥ. āsana-karmaṇoḥ sva-çabdena paçcāl lakṣaṇīyatayā sūtre pariçeṣata eva dhāraṇāyā lakṣyatva-lābhād dhāraṇā-padaṁ no 'pāttam. cittasya dhāraṇā tu samādhi-vad dhyāna-çabdenai 'va grhīte 'ty uktam.

- 20 krama-prāptam āsanam lakṣayati :

sthira-sukham āsanam. 34.

yat sthiram sat sukha-sādhanam bhavati svastikā-di, tad āsanam ity arthaḥ.

sva-karma lakṣayati :

- 25 **sva-karma svā-çrama-vihita-karmā-'nuṣṭhānam. 35.**

- sugamam. tatra karma-çabdena yama-niyamayor grahaṇam; jite-'ndriyatva-rūpaḥ pratyāhāro 'pi sarvā-çrama-sādhanatayā karma-madhye praveçanīyah. tathā ca Pātāñjala-sūtre jñāna-sādhanatayā proktāny aṣṭāu yogā-ṅgāny atrā 'pi labdhāni; yathā tat sūtram: “yama-niyamā-'sana-
30 prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni” 'ti. te-
sām ca svarūpaṁ tatrāi 'va draṣṭavyam.

mukhya-dhikāriṇo nā 'sti bahir-aṅgasya yamā-di-pañcakasyā 'pekṣā; kevalād dhāraṇā-dhyānā-di-traya-rūpāt saṁyamād eva jñānam yogaç ca bhavati 'ti Pātāñjala-siddhāntaḥ. Jaḍabharatā-diṣu ca tathā drçyate 'pi.

- 35 atas tad-anusāreṇā 'cāryo 'py āha :

vāirāgyād abhyāsāc ca. 36.

kevalā-'bhyāsād dhyāna-rūpād eva vāirāgya-sahitāḥ jñānam tat-sādhana-yogaḥ ca bhavaty uttamā-'dhikāriṇām ity arthaḥ. tad uktam Gāruḍe 'pi :

“āsana-sthāna-vidhayo na yogasya prasādhakāḥ,
vilamba-jananāḥ sarve vistarāḥ parikīrtitāḥ :
Çiçupālāḥ siddhim āpa smaraṇā-'bhyāsa-gāuravād ” iti.

5

athavā vāirāgya-dhyānā-'bhyāsāv atra dhyānasyai 'va hetutayo 'ktāu, ca-kāraḥ ca dhāraṇā-samuccayāye 'ti.

tad evam jñānān mokṣo vyākhyātaḥ. ataḥ param “bandho viparyayād ” ity ukto bandha-kāraṇam viparyayo vyākhyāsyate. tatrā 'dau 10 viparyayasya svarūpam āha :

viparyaya-bhedāḥ pañca. 37.

avidyā-'smitā-rāga-dveṣā-'bhīniveṣāḥ pañca yogo-'ktā bandha-hetu-viparyayasyā 'vāntara-bhedā ity arthaḥ. tena çukty-ādi-jñāna-rūpāṇām viparyayāṇām asaṃgrāhe 'pi na kṣatīḥ. tatrā 'vidyā 'nityā-'çuci-duḥkhā- 15 'nātmasu nitya-çuci-sukhā-'tma-khyātir iti yoge proktā. evam asmitā 'py ātmā-'nātmanor ekatā-pratyayaḥ < çarīrā-'dy-atirikta ātmā nū 'stī > 'ty evam-rūpaḥ. avidyā tu nāi 'vamarūpā; ātmanāḥ çarīrā-'çarīro-'bhaya-rūpatve 'pi çarīre 'ham-buddhy-upapattēḥ. rāga-dveṣāu tu prasiddhāv eva; abhīniveṣaḥ ca maraṇā-'di-trāsa iti. rāga-'dīnām viparyaya-kāryatayā viparyaya- 20 tvam.

viparyayasya svarūpam uktvā tat-kāraṇasyā 'çakter api svarūpam āha :
açaktir aṣṭāvinṇatidhā tu. 38.

sugamam. etad api Kārikayā vyākhyātam :

“ekādaçe-'ndriya-vadhāḥ saha buddhi-vadhāir açaktir uddiṣṭā ;
saptadaça vadhā buddher viparyayāt tuṣṭi-siddhīnām ” iti.
“bādhīyam kuṣṭhitā 'ndhatvam jaḍatā 'jighratā tathā
mūkatā kāuṇya-paṅgutve klāibyo-'dāvarta-mugdhatā ”

25

ity ekādaçe-'ndriyāṇām ekādaça 'çaktayaḥ. svataḥ ca buddheḥ saptadaça 'çaktayaḥ; yathā vakṣyamāṇānām nava-tuṣṭīnām vighātā nava, tathā 30 vakṣyamāṇānām aṣṭa-siddhīnām ca vighātā aṣṭāv iti militvā ce 'māḥ svataḥ parataḥ cā 'ṣṭāvinṇatir buddher açaktaya ity arthaḥ. tu-çabda eṣām viçeṣa-prasiddhi-khyāpanā-'rthaḥ.

yayor vighātāu buddher açakti, te tuṣṭi-siddhī sūtra-dvayenā 'ha :
tuṣṭir navadhā. 39.

35

svayam eva navadhātvaṃ vakṣyati.

siddhir aṣṭadhā. 40.

etad api svayam vakṣyati.

uktānām viparyayā-’çakti-tuṣṭi-siddhīnām viçeṣa-jijñāsāyām kramena
sūtra-catuṣṭayam pravartate :

5 avāntara-bhedāḥ pūrva-vat. 41.

viparyayasyā ’vāntara-bhedā ye sāmānyataḥ pañco ’ktās, te pūrva-vat
pūrvā-’cāryāir yatho ’ktās tathāi ’va viçiṣyā ’vadhāryāḥ; vistara-bhayān
ne ’ho ’cyanta ity arthaḥ. te cā ’vidyā-’dayo mayā ’pi sāmānyata eva
vyākhyātāḥ pañce ’ti; viçeṣatas tu dvāṣaṣṭi-bhedāḥ. tad uktam Kārikā-
10 yām :

“bhedaḥ tamaso ’ṣṭavidho, mohasya ca; d-’çavidho mahā-mohaḥ,
tāmistro ’ṣṭādaçadhā, tathā bhavaty andha-tāmistra” iti.

asyā ’yam arthaḥ: aṣṭasv avyakta-mahad-ahamkāra-pañca-tanmātreṣu
prakṛtiṣv anātmasv ātma-buddhir avidyā tamo ’ṣṭadhā bhavati. kārya-
15 kāraṇā-’bhedenā kevala-vikṛtiṣv ātma-buddher apy atrā ’ntarbhāvaḥ. evam
avidyāyā viṣaya-bhedenā ’ṣṭavidhatvāt tat-samāna-viṣayakasyā ’smitā-
’khyā-mohasyā ’ṣṭavidhatvam. divyā-’divya-bhedenā çabdā-’dīnām viṣa-
yānām daçatvāt tad-viṣayako rāgā-’khyo mahā-moho daçavidhaḥ. avidyā-
’smitayor aṣṭau ye viṣayā, ye rāgasya daça viṣayās, tad-vighātakeṣv aṣṭā-
20 daçasv aṣṭādaçadhā tāmistrā-’khyo dveṣaḥ. evam teṣām aṣṭādaçānām
vināçā-’di-darçanād aṣṭādaçadhā ’ndha-tāmistrā-’khyo ’bhiniveço bhayam
iti. eteṣām ca tama-ādi-samjñā tad-dhettutvād iti.

evam itarasyāḥ. 42.

evam pūrva-vad eve ’tarasyā açakter apy avāntara-bhedā aṣṭāvinçatir
25 viçeṣato ’vagantavyā ity arthaḥ. “açaktir aṣṭāvinçatidhe” ’ty etasminn
eva sūtre ’ṣṭāvinçatidhātvam mayā vyākhyātam.

ādhyātmikā-’di-bhedān navadhā tuṣṭiḥ. 43.

idaṁ sūtram Kārikayā vyākhyātam :

“ādhyātmikāç catasraḥ prakṛty-upādāna-kāla-bhāgyā-’khyāḥ
30 bāhyā viṣayo-’paramāt pañca nava tuṣṭayo ’bhimatā” iti.

asyā ’yam arthaḥ: ātmānam tuṣṭimataḥ saṃghātam adhikṛtya vartanta
ity ādhyātmikās tuṣṭayaç catasraḥ. tatra prakṛty-ākhyā tuṣṭir yathā:
<sākṣātkāra-paryantaḥ pariṇāmaḥ sarvo ’pi prakṛter eva; tam ca prakṛtir
eva karoti; aham tu kṛtasthaḥ pūrṇa> ity ātma-bhāvanāt paritoṣaḥ. iyaṁ
35 tuṣṭir ambha ity ucyate.—tataç ca pravrajyo-’pādānena yā tuṣṭiḥ, so
’pādānā-’khyā salilam ity ucyate.—tataç ca pravrajyāyām bahu-kālām

samādhy-anuṣṭhānena yā tuṣṭiḥ, sā kālā-'khyāu 'gha ity ucyate. — tataḥ
ca prajñāna-parama-kāṣṭhā-rūpe dharma-megha-samādhāu sati yā tuṣṭiḥ, sā
bhāgyā-'khyā vṛṣṭir ity ucyate. iti catasra ādhyātmikāḥ. — bāhyāḥ pañca
tuṣṭayo bāhya-viṣayeṣu pañcasu ṣabdā-'diṣv arjana-rakṣana-kṣaya-bhoga-
hinsā-'di-doṣa-nimittako-'paramāḥ jāyante. tāḥ ca tuṣṭayo yathā-kramam 6
pāram supāram pāra-pāram anuttamā-'mbha uttamā-'mbha iti paribhāṣitā
iti.

kaṇcit tv imāḥ Kārikām anyathā vyākhyātavān; tad yathā: < viveka-
sākṣātkāro 'pi prakṛti-pariṇāma eve 'ty alam dhyānā-'bhyāsene > 'ty evam-
drṣṭyā yā dhyānā-'di-nivṛttāu tuṣṭiḥ, sā prakṛty-ākhyā. < pravrajyo-'pā-
dānenāi 'va mokṣo bhaviṣyati; kim dhyānā-'dine? > 'ti yā tuṣṭiḥ, so 10
'pādānā-'khyā. < kṛta-saṃnyāsasyā 'pi kālenāi 'va mokṣo bhaviṣyati; alam
udvegane > 'ti yā tuṣṭiḥ, sā kālā-'khyā. < bhāgyād eva mokṣo bhaviṣyati,
na mokṣa-ḥastro-'kta-sādhanāir > evam-kutarke yā tuṣṭiḥ, sā bhāgyā-'khye
'ty-ādir artha iti. tan na; tad-vyākhyāta-tuṣṭinām abhāvasya jñānā-'dy- 15
anukūlatvenā 'çakti-paribhāṣā-'nāucityād iti.

ūhā-'dibhiḥ siddhiḥ. 44.

ūhā-'di-bhedāiḥ siddhir aṣṭadhā bhavati 'ty arthaḥ. idam api sūtram
Kārikayā vyākhyātam:

“ūhaḥ ṣabdo 'dhyayanam duḥkha-vighātās trayas suhṛt-prāptiḥ 20
dānam ca siddhayo 'ṣṭāu; siddheḥ pūrvo 'nkuṣas trividha” iti.

asyā 'yam arthaḥ: atrā 'dhyātmikā-'di-duḥkha-traya-pratīyogikatvāt trayo
duḥkha-vighātā mukhya-siddhayaḥ; itarās tu tat-sādhana-tvād gāuṇyāḥ
siddhayaḥ. tatro 'ho yathā: upadeṣā-'dikam vināi 'va prāg-bhaviyā-'bhyāsa-
vaçāt tattvasya svayam ūhanam iti. ṣabdas tu yathā: anyadīya-pāṭham 25
ākarma svayam vā ḥāstram ākalayya yaj jñānam jāyate, tad iti. adhya-
yanam ca yathā: ṣiṣyā-'cārya-bhāvena ḥāstrā-'dhyayanāḥ jñānam iti. suhṛt-
prāptir yathā: svayam upadeṣā-'rtham grhā-'gatāt parama-kāruṇikāḥ jñāna-
lābha iti. dānam ca yathā: dhanā-'di-dānena paritoṣitāḥ jñāna-lābha iti.
eṣu ca pūrvas trividha ūha-ṣabdā-'dhyayana-rūpo mukhya-siddher ankuṣa 30
ākarsakāḥ. suhṛt-prāpti-dānayoḥ ūhā-'di-trayā-'pekṣayā manda-sādhana-tva-
pratipādanāye 'dam uktam.

kaṇcit tv < etāsām aṣṭa-siddhīnām ankuṣo nivārakah pūrvas trividho
viparyayā-'çakti-tuṣṭi-rūpo bhavati, bandhakatvād > iti vyāçāṣṭe. tan na;
tuṣṭy-abhāvasyā 'çaktitayā bādhir yā-'di-vat siddhi-virodhitā-lābhena tuṣṭy- 35
atūṣṭyoro ubhayoḥ siddhi-virodhitvā-'sambhavāt.

< nanū 'hā-'dibhir eva katham siddhir ucyate; mantra-tapaḥ-samādhy-
ādibhir apy animā-'dy-aṣṭa-siddheḥ sarva-ḥāstra-siddhatvād? > iti. tatṛ 40
'ha:

ne 'tarād itara-hānena vinā. 45.

itarād ūhanā-'di-pañcaka-bhinnāt tapa-ādes tāttvikī na siddhiḥ. kutaḥ? itara-hānena vinā, yataḥ sā siddhir itarasya viparyayasya hānaḥ vinā 'va bhavaty, ataḥ samsārā-'paripanthitvāt sā siddhy-ābhāsa eva, na tu tāttvikī
5 siddhir ity arthaḥ. tathā co 'ktaṁ Yoga-sūtreṇa: "te samādhāv upasargā, vyutthāne siddhaya" iti.

tad evaṁ "jñānān muktir" ity ārabhya vistaraṭō buddhi-guṇa-rūpaḥ pratyaya-sargaḥ sa-kārya-bandho mokṣa-rūpa-puruṣārthena saho 'ktaḥ. etāu ca buddhi-tad-guṇa-rūpāu sargāu pravāha-rūpeṇā 'nyo-'nyam hetū,
10 bīja-'ṅkura-vat. tathā ca Kārikā:

"na vinā bhāvair liṅgaṁ, na vinā liṅgena bhāva-nirvṛttiḥ;
liṅgā-'khyo bhāvā-'khyas tasmād dvidvidhaḥ pravartate sarga" iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-guṇāḥ; liṅga mahat-tattvam buddhir iti. samaṣṭi-sargaḥ pratyaya-sargaḥ ca samāptaḥ; sāmpratam "vyakti-
15 bhedaḥ karma-viçeṣād" iti samkṣepād uktā vyaṣṭi-sṛṣṭir vistarataḥ prati-
pādyate:

dāivā-'di-prabhedā. 46.

dāivā-'dih prabhedo 'vāntara-bhedo yasyāḥ, sā tathā sṛṣṭir iti çeṣaḥ. tad etat Kārikayā vyākhyātam:

20 "aṣṭa-vikalpo dāivas, tāiryagyonaḥ ca pañcadhā bhavati,
mānuṣyaḥ cāi 'kavidhaḥ; samāsato bhāutikaḥ sarga" iti.

brāhma-prajāpatyai-'ndra-pūtra-gāndharva-yākṣa-rākṣasa-pāiçacū ity aṣṭa-
vidho dāivaḥ sargaḥ; paçu-mrga-pakṣi-sarīṣya-sthāvarā iti tāiryagyonaḥ
pañcavidhaḥ; mānuṣya-sargaḥ cāi 'ka-prakāra iti bhāutiko bhūtānām
25 vyaṣṭi-prāṇinām Virājaḥ sakāçāt sarga ity arthaḥ.

avāntara-sṛṣṭer apy uktāyāḥ puruṣārthatvam āha;

ā-Brahma-stamba-paryantaṁ tat-kṛte sṛṣṭir ā vivekāt. 47.

Catur-mukham ārabhya sthāvarā-'ntā vyaṣṭi-sṛṣṭir api Virāṭ-sṛṣṭi-vad
eva puruṣārthā bhavati, tat-tat-puruṣāṇām viveka-khyāti-paryantam ity
30 arthaḥ.

vyaṣṭi-sṛṣṭāv api vibhāgam āha sūtra-trayeṇa:

ūrdhvaṁ sattva-viçalā. 48.

ūrdhvaṁ bhūr-lokād upari sṛṣṭiḥ sattvā-'dhikā bhavati 'ty arthaḥ.

tamo-viçalā mūlataḥ. 49.

35 mūlato bhūr-lokād adha ity arthaḥ.

madhye rajo-viçālā. 50.

madhye bhūr-loka ity. arthaḥ.

« nanv ekasyā eva prakṛteḥ kena nimittena sattvā-'di-viçālatayā vicitrāḥ sṛṣṭaya? » ity ākāṅkṣāyām āha:

karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat. 51.

6

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-rūpā bhavati. vāicitrye dṛṣṭānto garbha-dāsa-vat iti; yathā garbhā-'vasthām ārabhya yo dāsas, tasya bhṛtya-vāsanā-pāṭavena nānā-prakārā ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthaḥ.

« nanu ced ūrdhvaṃ, sattva-viçālā sṛṣṭir asti, tarhi tata eva kṛtā-10 'rthatvāt puruṣasya kim mokṣeṇa? » 'ti. tatrā 'ha:

āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyaḥ. 52.

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-yogād adho-'dho yoni-janmanaḥ so 'pi loko heya ity arthaḥ.

kim ca:

15

samānam jarā-maraṇā-'di-jam duḥkham. 53.

ūrdhvā-'dho-gatānām Brahmā-'di-sthāvanā-'ntānām sarveṣām eva jarā-maraṇā-'di-jam duḥkham sādharmaṇam; ato 'pi heya ity arthaḥ.

kim bahunā? kāraṇe layād api na kṛta-kṛtyate 'ty āha:

na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt. 54.

20

viveka-jñānā-'bhāve yadā mahad-ādiṣu vāirāgyam prakṛty-upāsanayā bhavati, tadā prakṛtāu layo bhavati; "vāirāgyāt prakṛti-laya" iti vacanāt. tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā jale magnaḥ puruṣaḥ punar uttiṣṭhati, evam eva prakṛti-līnāḥ puruṣā iṣvara-bhāvena punar āvir-bhavanti; saṃskāra-'der akṣayeṇa puna-rāgā-25 'bhivyakter viveka-khyātim vinā doṣa-dāhā-'nupapatter ity arthaḥ.

« nanu kāraṇam kenāpi na kāryate; ataḥ sū svatantrā katham svo-'pāsakasya duḥkha-nidānam utthānam punaḥ karoti? » tatrā 'ha:

akāryatve 'pi tad-yogaḥ pāraṇa-yaçyāt. 55.

prakṛter akāryatve 'py apreryatve 'py auye-'cchā-'nadhīnatve 'pi tad-30 yogaḥ punar-utthānāu-'cityam tal-līnasya. kutaḥ? pāraṇa-yaçyāt, puruṣārtha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā puna ut-thāpyate sva-līna ity arthaḥ. puruṣārthā-'dayaḥ ca prakṛter na prerakāḥ, kim tu pravṛtti-svabhāvāyāḥ pravṛttāu nimittāni 'ti na svātantrya-kṣatīḥ.

tathā ca Yoga-sūtram: “nimittam aprayojakam prakṛtīnām, varaṇa-bhedas tu tataḥ, kṣetrika-vad” iti. varaṇa-bhedah pratibandha-nivṛttiḥ.

prakṛti-layāt puruṣasyo 'tthāne pramāṇam apy āha:

sa hi sarva-vit sarva-kartā. 56.

6 sa hi pūrva-sarge kāraṇa-līnaḥ sargā-'ntare sarva-vit sarva-karte 'çvara ādi-puruṣo bhavati; prakṛti-laye tasyāi 'va prakṛti-pada-prāpty-āucityāt;

“tad eva saktah saha karmanāi 'ti liṅgam, mano yatra niṣaktam asye”
'ty-ādi-çruter ity arthaḥ.

« nanv evam içvara-pratiṣedhā-'nupapattiḥ. » tatrā 'ha:

10 **Idrçe-'çvara-siddhiḥ siddhā. 57.**

prakṛti-līnasya janye-'çvarasya siddhir “yaḥ sarva-jñāḥ sarva-vid, yasya jñāna-mayaṁ tapa” ity-ādi-çrutibhyaḥ sarva-sammatai 'va; nitye-'çvarasyāi 'va vivādā-'spadatvād ity arthaḥ.

athavā “sa hī” 'ty-ādi sūtra-dvayam evaṁ vyākhyeyam: pāraṇāçyam
15 api pratipādayati “sa hī” 'ti sūtreṇa. sa hi paraḥ puruṣa-sāmānyam sarva-jñāna-çaktimat sarva-kartṛtā-çaktimac ca; ayas-kānta-vat saṁnidhi-mātreṇa prerakatvād ity arthaḥ. tathā cā 'samāptā-'rtha-puruṣa-sānnidhyāt tad-artham anye-'cohā-'nadhīnāyā api prakṛteḥ pravṛttir āvaçyakī 'ti. — « nanv evam içvara-pratiṣedha-virodhaḥ. » tatrā 'ha: “Idrçe-'çvara-siddhiḥ siddhā.”
20 sāmīdhyā-mātreṇe 'çvarasya siddhis tu çruti-smṛtiṣu sarva-sammate 'ty arthaḥ.

“aṅguṣṭha-mātraḥ puruṣo madhya ātmani tiṣṭhati;
içāno bhūta-bhavyasya na tato vijugupsate.”

25 “sṛjate ca guṇān sarvān; kṣetra-jñas tv anupaçyati
guṇān avikriyaḥ sarvān udāsīna-vad içvara”

ity-ādi-çruti-smṛtayaḥ cāi 'tādrçe-'çvare pramāṇam iti.

dvitīyā-'dhyāyā-'dim ārabhyāi 'tāvat-paryantaṁ sūtra-vyūhāiḥ pradhāna-sṛṣṭiḥ samāpitā. itaḥ param mokṣo-'papatty-artham pradhāna-sṛṣṭer jñāni-puruṣam praty atyanta-nivṛttir atyanta-layā-'khyā vaktavyā. tad-
30 upapatty-artham ādāu pradhāna-sṛṣṭeḥ prayojanaṁ dvitīyā-'dhyāyasyā 'disūtre diṇ-mātreṇo 'ktaṁ vistarataḥ pratipādayati:

pradhāna-sṛṣṭiḥ parārtham svato 'py, abhokṛtvād, uṣṭra-kuṇkuma-vahana-vat. 58.

pradhānasya svata eva sṛṣṭir yady api, tathā 'pi parārtham, anyasya
35 bhogā-'pavargā-'rtham; yatho 'ṣṭrasya kuṇkuma-vahanaṁ svāmy-artham. kutaḥ? abhokṛtvād, acetanatvena bhogā-'pavargā-'sambhavād ity arthaḥ.

«nanu “vimukta-mokṣā-rtham svārtham ve” ’ty anena svārthā ’pi sṛṣṭir ukte» ’ti cet, satyam; tathā ’pi puruṣārthatām vinā svārthatā ’pi na sidhyati. svārtho hi pradhānasya kṛta-bhogā-pavargāt puruṣād ātma-vimokṣaṇam iti. «nanu bhṛtya-tulyā cet prakṛtis, tarhi katham svāmīno duḥkhā-rtham api pravartata?» iti cen, na; sukhā-rtha-pravṛtṭyāi ’va 6 nāntariyaka-duḥkha-sambhavād, duṣṭa-bhṛtya-tulyatvād ve ’ti.

«nanu pradhānasyā ’cetanasya svataḥ sraṣṭṛtvam eva no ’papadyate; rathā-deḥ para-prayatnenāi ’va pravṛtti-darṣanād?» iti. tatrā ’ha:

acetanatve ’pi kṣīra-vac ceṣṭitam pradhānasya. 59.

yathā kṣīram puruṣa-prayatna-nāirapekṣyeṇa svayam eva dadhi-rūpeṇa 10 parīnamate, evam acetanatve ’pi para-prayatnam vinā ’pi mahad-ādi-rūpa-parīnamāḥ pradhānasya bhavati ’ty arthaḥ. “dhenu-vad vatsāye” ’ty anena sūtrenā ’sya na pāunaruktyam; tatra karaṇa-pravṛtter eva vicāritatvāt; dhenūnām cetanatvāc ce ’ti.

drṣṭāntā-’ntara-pradarṣana-pūrvakam uktā-rtha-hetum āha:

16

karma-vad drṣṭer vā kālā-deḥ. 60.

kālā-deḥ karma-vad vā svataḥ pradhānasya ceṣṭitam sidhyati, drṣṭa- 20 tvāt. yathāi ’ko gacchaty ṛtur, itaraḥ ca pravartata ity-ādi-rūpaṁ kālā-’di-karma svata eva bhavati, evam pradhānasyā ’pi ceṣṭā syāt; kalpanāyā drṣṭā-nusāritvād ity arthaḥ.

«nanu tathā ’pi <mame ’dam bhogā-’di-sādhanaṁ> iti pratisaṁdhānā-’bhāvān mūḍhāyāḥ prakṛteḥ kadācit pravṛttir api na syād, viparītā ca pravṛtṭiḥ syāt?» tatrā ’ha:

svabhāvāc ceṣṭitam, anabhisāṁdhānād, bhṛtya-vat. 61.

yathā prakṛṣṭa-bhṛtyasya svabhāvāt saṁskārād eva pratiniyatā ’vaḥ 25 yakī ca svāmi-sevā pravartate, na tu sva-bhogā-bhiprāyeṇa, tathāi ’va prakṛteḥ ceṣṭitam saṁskārād eve ’ty arthaḥ.

karmā-’kṛṣṭer vā ’nāditāḥ. 62.

vā-ḥabdo ’tra samuccaye. yataḥ karmā ’nādy, ataḥ karmabhir ākar- 30 ṣaṇād api pradhānasyā ’vaçyakī vyavasthitā ca pravṛttir ity arthaḥ.

tad evam pradhānasya parārtham svataḥ sraṣṭṛtve siddhe para-pra- yojana-samāptāu svāta eva pradhāna-nivṛtṭyā mokṣaḥ sidhyati ’ty āha praghaṭṭakena:

vivikta-bodhāt sṛṣṭi-nivṛtṭiḥ pradhānasya, sūda-vat pāke. 63.

vivikta-puruṣa-jñānāt para-vāirāgyeṇa puruṣārtha-samāptāu pradhā- 35

nasya sṛṣṭir nivartate ; yathā pāke niṣpanne pācakasya vyāpāro nivartata ity arthaḥ. iyaṃ evā 'tyantika-pralaya ity ucyate. tathā ca ṣṛutīḥ :

“tasyā 'bhidyānād yojanāt tattva-bhāvād
bhūyaḥ cā 'nte viṣva-māyā-nivṛttir” iti.

- 5 « nanv evaṃ eka-puruṣasyo 'pādhāu viveka-jñāno-'tpattyā prakṛteḥ
sṛṣṭi-nivṛttāu sarva-mukti-prasaṅga » iti. tatrā 'ha :

itara itara-vat tad-doṣāt. 64.

- itaras tu vivikta-bodha-rahita itara-vad baddha-vad eva prakṛtyā
tiṣṭhati. kutaḥ? tad-doṣāt; tasya pradhānasyāi 'va tat-puruṣā-'rthā-'samā-
10 panā-'khyā-doṣād ity arthaḥ. tad uktam Yoga-sūtre : “kṛtā-'rtham prati
naṣṭam apy anaṣṭam tad anya-sādhāranatvād” iti. tathā ca pūrva-sūtre
yā pradhāna-nivṛttir uktā, sā vivikta-boddhṛ-puruṣam praty eve 'ti bhāvaḥ.
viṣva-māyā-ṣṛutir api jñāninam praty eva mantavyā; “ajām” iti ṣṛutyāi
'kavākyatvād iti.

- 16 sṛṣṭi-nivṛtteḥ phalam āha :

dvayor ekatarasya vāu 'dāsīnyam apavargaḥ. 65.

dvayor pradhāna-puruṣayor evāu 'dāsīnyam, ekākitā, paraspara-viyoga
iti yāvat; so 'pavargaḥ kāivalyam. athavā puruṣasyāi 'va kāivalyam;
< ahaḥ > muktaḥ syām > ity eva puruṣārthatā-darṣanād ity arthaḥ.

- 20 eka-puruṣān nivṛttā 'pi prakṛtiḥ puruṣā-'ntaram prati pravartata ity
atra drṣṭāntam darśayati :

anya-sṛṣṭy-uparāge 'pi, na virato 'prabuddha-rajju-tattvasye 'vo
'ragaḥ. 66.

- yathā jñāninam prati nivṛtto 'py ahir aprabuddha-rajju-tattvasya
25 bhayā-'di-sṛṣṭy-uparāgān na virato bhavati, tathāi 'va jñāni-puruṣam prati
nivṛttā 'pi prakṛtir anyasyā 'jñasya buddhy-ādi-sṛṣṭy-uparāgān na viratā
bhavati 'ty arthaḥ. virajyata iti pāthe 'pi virāgaḥ parān-mukhatā.

- uraga-tulyatvam ca pradhānasya; rajju-tulye puruṣe samāropanād
iti. evaṃ-vidham rajju-sarpā-'di-drṣṭāntānām āçayam abuddhvāi 'vā 'bu-
30 dhāḥ kecid vedānti-bruvāḥ prakṛter atyanta-tucchatvam mano-mātratvam
vā tulayanti. etena prakṛti-satyatā-vādi-sāṃkhyo-'kta-drṣṭāntena ṣṛuti-
smṛty-arthā bodhanīyāḥ.

na kevalam drṣṭāntavattvenā 'yam arthaḥ sidhyati, kiṃ tu :

karma-nimitta-yogāc ca. 67.

- 35 sṛṣṭāu nimittam yat karma, tasya sambandhād apy anya-puruṣārtham
sṛjatī 'ty arthaḥ.

«nanu sarveṣāṃ puruṣānām aprārthakatayā nāirapekṣyā-’viçeṣe ’pi kañcit praty eva pradhānam pravartate, kañcit prati ca nivartata ity atra kiṃ niyāmakam? na ca karma niyāmakam; kasya puruṣasya kiṃ karme ’ty atrā ’pi niyāmakā-’bhāvād » iti. tatrā ’ha :

nāirapekṣye ’pi prakṛty-upakāre ’viveko nimittam. 68.

puruṣānām nāirapekṣye ’py <ayam me svāmy, ayam evā ’ham> ity avivekād eva prakṛtiḥ sṛṣṭy-ādibhiḥ puruṣān upakarotī ’ty arthaḥ. tathā ca yasmāi puruṣāyā ’tmānam avivicya darṣayitum vāsanā vartate, tam praty eva pradhānam pravartata ity eva niyāmakam iti bhāvah.

«pravṛtti-svabhāvatvāt katham viveke ’pi nivṛttir upapadyatām? » 10
tatrā ’ha :

nartaki-vat pravṛttasyā ’pi nivṛttiḥ cāritārthyāt. 69.

puruṣārtham eva pradhānasya pravṛtti-svabhāvo, na tu sāmānyena. ataḥ pravṛttasyā ’pi pradhānasya puruṣārtha-samāpti-rūpe caritā-’rthatve sati nivṛttir yuktā; yathā pariśadbhyo nṛtya-darṣanā-’rtham pravṛttāyā 16
nartakyās tat-siddhāu nivṛttir ity arthaḥ.

nivṛttāu hetv-antaram āha :

doṣa-bodhe ’pi no ’pasarpaṇam pradhānasya, kula-vadhū-vat. 70.

puruṣeṇa prakṛteḥ pariṇāmitva-duḥkhātmakatvā-’di-doṣa-darṣanād api 20
lajjitāyāḥ prakṛteḥ punar na puruṣam praty upasarpaṇam; kula-vadhū-
vat; yathā <svāminā me doṣo dṛṣṭa> ity avadhāraṇena lajjitā kula-vadhūr
na svāminam upasarpātī, tadvad ity arthaḥ. tad uktaṃ Nārādiye :

“savikārā ’pi māuḍhyena ciram bhuktā guṇā-’tmanā
prakṛtīr jñāta-doṣe ’yam lajjaye ’va nivartata ” iti.

25

etad evo ’ktaṃ Kārikayā ’pi :

“prakṛteḥ sukumāratarām na kiñcid astī ’ti me matir bhavati,
yā <dṛṣṭā ’smī> ’ti punar na darṣanam upāiti puruṣasye ” ti.

«nanu puruṣārtham cet pradhāna-pravṛttis, tarhi bandha-mokṣābhyām
puruṣasya pariṇāmā-’pattir? » iti. tatrā ’ha :

30

nāi ’kāntato bandha-mokṣāu puruṣasyā, ’vivekād ṛte. 71.

duḥkha-yoga-viyoga-rūpāu bandha-mokṣāu puruṣasya nāi ’kāntatas
tattvataḥ, kiṃ tu caturtha-sūtra-vakṣyamāṇa-prakāreṇā ’vivekād eve ’ty
arthaḥ.

paramārthatas tu yathoktāu bandha-mokṣāu prakṛter eve ’ty āha :

35

prakṛter āñjasyāt, sasaṅgatvāt, paçu-vat. 72.

prakṛter evā 'ñjasyena tattvato duḥkhena bandha-mokṣāu; sasaṅga-tvāt, duḥkha-sādhanaṁ dharma-dibhir liptatvāt; paçu-vat; yathā paṣū rajjvā liptatayā bandha-mokṣa-bhāgi, tadvad ity arthaḥ. etad uktam

5 Kārikayā:

“tasmān na badhyate 'ddhā, na mucyate, nā 'pi saṁsarati puruṣaḥ;
saṁsarati badhyate mucyate ca nānā-ṛayā prakṛtir” iti.

“dvayor ekatarasya vāu 'dāsīnyam apavarga” iti sūtre ca yaḥ puruṣasyā
'py apavarga uktaḥ, sa pratibimba-rūpasya mithyā-duḥkhasya viyoga

10 eve 'ti.

«buddher ye bhāvā-ṣṭaka-rūpā guṇās, tatṛ kair bandhaḥ, kair vā
mokṣa?» ity ākāṅkṣāyām āha:

**rūpāḥ saptabhir ātmānam badhnāti pradhānam, koṣa-kāra-
vad, vimocayaty eka-rūpeṇa. 73.**

15 dharma-vāirāgyāi-ṣvayā-dharmā-jñānā-vāirāgyā-nāiṣvayāḥ sapta-
bhī rūpāḥ sva-dharmāḥ duḥkha-hetubhiḥ prakṛtir ātmānam duḥkhena
badhnāti; koṣa-kāra-vat; koṣa-kāra-kṛmir yathā sva-nirmiteṇā 'vāsenā
'tmānam badhnāti, tadvat. sāi 'va ca prakṛtir eka-rūpeṇa jñānenāi 'vā
'tmānam duḥkhān mocayati 'ty arthaḥ.

20 «nanu <bandha-muktī avivekāda> iti yad uktam, tad ayuktam; avi-
vekasyā 'heyā-nupādeyatvāt; loka duḥkhasya tad-abhāva-sukhā-der eva
ca svato heyo-nupādeyatvāt. anyathā dṛṣṭa-hānir» ity ācāṅkya caturtha-
sūtro-ktam svayam vivṛṇoti:

nimittatvam avivekasya, na dṛṣṭa-hāniḥ. 74.

25 avivekasya puruṣeṣu bandha-mokṣa-nimittatvam eva puro 'ktam, na
tv aviveka eva tāv iti; nā 'to dṛṣṭa-hānir ity arthaḥ. etac ca prathamā-
'dhyāya-sūtreṣu spaṣṭam. aviveka-nimittāt prakṛti-puruṣayoḥ saṁyogaḥ;
tasmāc ca saṁyogād utpadyamānasya prakṛta-duḥkhasya puruṣe yaḥ pra-
tibimbaḥ, sa eva duḥkha-bhogo duḥkha-bandhaḥ; tan-nivṛttir eva ca
30 mokṣā-khyaḥ puruṣārtha iti.

tad evam ādi-sargam ārabhya 'tyantika-laya-paryanto 'khila-pariṇāmaḥ
pradhāna-tad-vikāraṇām eva; puruṣas tu kṛtastha-pūrṇa-cinmātra eve 'ty
adhyāya-dvayena vistarato vivecitam. tasya vivekasya niṣpatty-upāyeṣu
sāra-bhūtam abhyāsam āha:

35 **tattvā-bhyāsān <ne 'ti ne 'ti> 'ti tyāgād viveka-siddhiḥ. 75.**

prakṛti-paryanteṣu jadesu <ne 'ti ne 'ti> 'ty abhimāna-tyāga-rūpāt
tattvā-bhyāsād viveka-niṣpattir bhavati; itarat sarvam abhyāsasyā 'nga-

mātram ity arthaḥ. tathā ca ṣṛuṭiḥ “athā 'ta ādeḥ: ne 'ti ne 'ti; na hy etasmād iti ne 'ty anyat param asti,” “sa eṣa ātmā ne 'ti ne 'ti” 'ty-ādir iti.

“avyaktā-'dye viśeṣā-'nte vikāre 'sminḥ ca varṇite cetanā-'cetanā-'nyatva-jñānena jñānam ucyata” iti.

5

yathā:

“asthi-sthūṇaṃ snāyu-yutam māṃsa-ṣoṇita-lepanam
carmā-'vanaddham durgandhi pūrṇam mūtra-puriṣayoḥ
jarā-ḡoka-samāviṣṭaṃ rogā-'yatanam āturam
rajasvalam anityaṃ ca bhūtā-'vāsam imaṃ tyajet.
nadi-kūlaṃ yathā vṛkṣo, vṛkṣaṃ vā ṣakunir yathā,
tathā tyajann imaṃ dehaṃ kṛcchrād grāhād vimucyata”

10

iti. etad eva Kārikayā 'py uktam:

“evaṃ tattvā-'bhyāsān <nā 'smi, na me, nā 'ham> ity aparīṣaṃ
aviparyayād viḡuddham kevalam utpadyate jñānam” iti.

15

<nā 'smi> 'ty ātmanaḥ kartṛtva-niṣedhaḥ; <na me> iti saṅga-niṣedhaḥ;
<nā 'ham> iti tādātmya-niṣedhaḥ. <kevalam> ity asya vivaraṇam: <avi-
paryayād viḡuddham> iti; antarā-'ntarā viparyayaṇā 'viplutam ity arthaḥ.
idam eva kevalatvaṃ siddhi-ḡabdena sūtre proktam; “viveka-khyātir
aviplavā hāno-'pāya” iti Yoga-sūtreṇāi 'tādṛḡa-jñānasyāi 'va mokṣa-hetu-
tva-siddhir iti.

viveka-siddhāu viḡeṣaṃ āha:

adhikāri-prabhedān na niyamāḥ. 76.

mandā-'dy-adhikāri-bheda-sattvād abhyāse kriyamāṇe 'py asminn eva
janmani viveka-niṣpattir bhavatī 'ti niyamo nā 'stī 'ty arthaḥ. ata uttamā-
'dhikāram abhyāsa-pāṭavenā 'tmanaḥ sampādayed iti bhāvāḥ.

viveka-niṣpattyāi 'va nistāro, nā 'nyathe 'ty āha:

bādhitā-'nuvṛṭtyā madhya-vivekato 'py upabhogaḥ. 77.

sakṛt samprajñāta-yogenā 'tma-sākṣātkāro-'ttaram madhya-vivekā-
'vasthe madhyama-viveke 'pi sati puruṣe bādhitānām api duḡkhā-'dīnām
prārabdha-vaḡāt pratibimba-rūpeṇa puruṣe 'nuvṛṭtyā bhogo bhavatī 'ty
arthaḥ. viveka-niṣpattiḡ cā 'punar-utthānād asamprajñātād eva bhavatī
'ti; atas tasyāṃ satyāṃ na bhogo 'stī 'ti pratipādayitum madhya-vivekata
ity uktam. manda-vivekas tu sākṣātkārāt pūrvam ḡravaṇa-manana-
dhyāna-mātra-rūpa iti vibhāgaḥ.

35

jīvan-muktaḡ ca. 78.

jīvan-mukto 'pi madhya-vivekā-'vastha eva bhavatī 'ty arthaḥ.

jīvan-mukte pramāṇam āha :

upadeśyo-'padeśṭṛtvāt tat-siddhiḥ. 79.

çāstreṣu viveka-viśaye guru-çiṣya-bhāva-çraṇanāj jīvan-mukti-siddhir ity arthaḥ; jīvan-muktasyāi 'vo 'padeśṭṛtva-sambhavād iti.

6 çrutiç ca. 80.

çrutir api jīvan-mukte 'sti

“dīkṣayāi 'va naro mucyet, tiṣṭhen mukto 'pi vīgrahe ;
kulāla-cakra-madhyastho vicchinno 'pi bhramed ghaṭaḥ,”

“brahmāi 'va san brahmā 'pyeti” 'ty-ādir iti. Nārādīya-smṛtir api:

10 “pūrvā-'bhyāsa-balāt kārye na lokyo na ca vāidikaḥ
a-puṇya-pāpaḥ sarvā-'tmā jīvan-muktaḥ sa ucyata” iti.

« nanu çraṇana-mātreṇā 'py upadeśṭṛtvam syāt? » tatrā 'ha :

itarathā 'ndha-paramparā. 81.

15 itarathā manda-vivekasyā 'py upadeśṭṛtve 'ndha-paramparā-'pattir ity
arthaḥ. sāmagryeṇā 'tma-tattvam ajñātvā ced upadiçet, kasminçcid ançe
sva-bhīmaṇa çīṣyam api bhrānti-kuryāt, so 'py anyam, so 'py anyam ity
evam andha-parampare 'ti.

« nanu jñānena karma-kṣaye sati katham jīvanam syāt? » tatrā 'ha :

cakra-bhramaṇa-vad dhr̥ta-çarīraḥ. 82.

20 kulāla-karma-nivṛttāv api pūrvā-karma-vegād yathā svayam eva kiyat-
kālam cakram bhramati, evam jñāno-'ttaram karmā-'nutpattāv api prā-
rabdha-karma-vegena çeṣṭamānam çarīram dhr̥tvā jīvan-muktas tiṣṭhatī
'ty arthaḥ.

« nanu jñāna-hetu-samprajñāta-yogena bhogā-'di-vāsanā-kṣaye katham
25 çarīra-dhāraṇam? na ca <yogasya saṃskārā-'bhibhāvakatve kim mānam?>
iti vācyam; “vyutthāna-nirodha-saṃskārayor abhibhava-prādurbhāvau
nirodha-pariṇāma” iti Yoga-sūtratas tat-siddheḥ; cira-kālīnasya viśayā-
'ntarā-'veçasya viśayā-'ntara-saṃskārā-'bhibhāvakatāyā loke 'py anubhavāc
ce » 'ti. tatrā 'ha :

30 saṃskāra-leḷatas tat-siddhiḥ. 83.

çarīra-dhāraṇa-hetavo ye viśaya-saṃskārās, teṣām alpā-'vaçeṣāt tasya
çarīra-dhāraṇasya siddhir ity arthaḥ. atra cā 'vidyā-saṃskārasya sattā-
nā 'pekṣyate; avidyāyā janmā-'di-rūpa-karma-vipākā-'rambha-mātre hetu-
tvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātatvāt; “vita-rāga-janmā-'dar-

ṇanād" iti Nyāyāc ca. na tu prārabdha-phalaka-karma-bhoge 'pī 'ti. yatra ca niyamenā 'vidyā 'pekṣyate, sa prayāsa-viṣeṣa-rūpo bhogo mūḍheṣv evā 'sti; jīvan-muktānām tu bhogā-'bhāsa eve 'ti prāg uktam. yat tu kaṇcid vedānti-bruvo «'vidyā-saṁskāra-leṇo 'pi jīvan-muktasya tiṣṭhatī» 'ty āha, tan na; dharmā-'dharmo-'tpatti-prasaṅgāt; andha-paramparā-prasaṅgāt; avidyā-saṁskāra-leṇa-sattā-kalpane prayojanā-'bhāvāc ca. etac ca Brahma-mīmāṁsā-bhāṣye prapañcitam iti.

ṣāstra-vākya-rtham upasaṁharati:

vivekān niḥṣeṣa-duḥkha-nivṛttāu kṛta-kṛtyo, ne 'tarān — ne 'tarāt. 84.

10

uktāyā viveka-siddhitaḥ para-vairāgya-dvārā sarva-vṛtti-nirodhena yadā niḥṣeṣato bādhitā-'bādhitā-sādhāranyenā 'khila-duḥkhaḥ nivartate, tadāi 'va puruṣaḥ kṛta-kṛtyo bhavati. ne 'tarāḥ, jīvan-mukty-āder apī 'ty arthaḥ. — ne 'tarād iti vīpsā 'dhyāya-samāptāu.

atyanta-laya-paryantaḥ kāryo 'vyaktasya, nā 'tmanaḥ. prokta evaṁ viveko 'tra para-vairāgya-sādhanaṁ.

15

iti Vijñānabhikṣu-nirmite Kāpila-sāṅkhya-pravacanasya bhāṣye vairāgya-'dhyāyas tṛtiyaḥ.

ṣāstra-siddhā-'khyāyikā-jāta-mukhene 'dānīm viveka-jñāna-sādhanaṁ pradarṣanīyānī 'ty etad-arthaṁ caturthā-'dhyāya ārabhyate:

20

rāja-putra-vat tattvo-'padeṣāt. 1.

pūrva-pāda-ṣeṣa-sūtra-stha-viveko 'nuvartate. rāja-putrasye 'va tattvo-'padeṣād viveko jāyata ity arthaḥ. atre 'yam ākhyāyikā: kaṇcid rāja-putro gaṇḍa-rkṣa-janmanā purān niḥsāritaḥ Ṣabareṇa kenacit poṣito «'haṁ Ṣabara» ity abhimanyamāna āste. taṁ jīvanam jñātvā kaṇcid amātyaḥ prabodhayati: «na tvam Ṣabaro, rāja-putro 'sī» 'ti. sa yathā jñāty eva Cāṇḍālā-'bhīmānaṁ tyaktvā tātvikaṁ rāja-bhāvam evā 'lambate «rājā 'ham asmī» 'ti, evaṁ evā «'di-puruṣāt paripūrṇa-cinnmātratvenā 'bhivyaktād utpannas tvam tasyā 'ṇa» iti kārūṇiko-'padeṣāt prakṛty-abhimānaṁ tyaktvā «Brahma-putratvād aham api Brahmāi 'va, na tu tad-vilakṣaṇaḥ saṁsārī» 'ty evaṁ sva-svarūpam evā 'lambata ity arthaḥ. tathā Gāruḍa:

30

- “yathāi 'ka-hema-maṇinā sarvaṃ hēmamayam bhavet,
tathāi 'va jñātam iṣṇa jñātenā 'py akhilaṃ jagat.
grahā-'viṣṭo dvijaḥ kaṣcic < Chūdro 'ham > iti manyate,
graha-nācāt punaḥ svīyaṃ brāhmaṇyaṃ manyate yathā,
5 māyā-'viṣṭas tathā jīvo < deho 'ham > iti manyate,
māyā-nācāt punaḥ svīyaṃ rūpaṃ < Brahmā 'smi > manyata ” iti.

strī-Çūdrā-'dayo 'pi brāhmaṇena brāhmaṇasyo 'padeṣaṃ ṣrutvā kṛtā-
'rthāḥ syur ity etad-arthaṃ ākhyāyikā-'ntaraṃ darśayati :

piṣāca-vad anyā-'rtho-'padeṣe 'pi. 2.

- 10 Arjunā-'rthaṃ ṣṛī-Kṛṣṇena tattvo-'padeṣe kriyamāṇe 'pi samīpa-sthasya
piṣācasya viveka-jñānaṃ jātā, evaṃ anyeṣāṃ api bhaved ity arthaḥ.

yadi ca sakṛd-upadeṣāj jñānaṃ na jāyate, tado 'padeṣā-'vṛttir api
kartavye 'tī 'tīhāsā-'ntaraṃ āha :

āvṛttir asakṛd-upadeṣāt. 3.

- 15 upadeṣā-'vṛttir api kartavyā; Chāndogyā-'dāu Çvetaketv-ādikaṃ praty
Āruṇi-prabhṛtīnāṃ asakṛd-upadeṣe-'tīhāsād ity arthaḥ.

vāirāgyā-'rthaṃ nidarśana-pūrvakam ātma-saṃghātasya bhaṅguratvā-
'dikam pratipādayati :

pitā-putra-vad ubhayor dṛṣṭatvāt. 4.

- 20 svasya pitā-putrayor ivā 'tmano 'pi maraṇo-'tpattyor dṛṣṭatvād anu-
mitatvād vāirāgyeṇa viveko bhavati 'ty arthaḥ. tad uktam :

“ātmanaḥ pitṛ-putrābhyāṃ anumeyāu bhavā-'pyayāv ” iti.

itaḥ param utpanna-jñānasya viraktasya jñāna-niṣpatty-aṅgāny ākhyā-
yiko-'kta-dṛṣṭāntāir darśayati :

- 25 **cyena-vat sukha-duḥkhī tyāga-viyogābhyām. 5.**

parigraho na kartavyo, yato dravyānāṃ tyāgena lokaḥ sukhī viyogena
ca duḥkhī bhavati, cyena-vad ity arthaḥ. cyeno hi sāmīsaḥ kenā-'py
upahatyā 'miśād viyojya duḥkhī kriyate ; svayaṃ cet tyajati, tadā duḥkhād
vimucyate. tad uktam :

- 30 “sāmīsaṃ kuraraṃ jaghnur balino 'nye nirāmiśāḥ ;
tadā 'miśaṃ parityajya sa sukhaṃ samavindate ” 'tī.

tathā Manunā 'py uktam :

“nadī-kūlaṃ yathā vṛkṣo, vṛkṣaṃ vā ṣakunir yathā,
tathā tyajann imaṃ dehaṃ kṛcchrād grāhād vimucyata ” iti.

ahi-nirvlayani-vat. 6.

yathā 'hir jīrṇām tvacam parityajaty anāyāsena heya-buddhyā, tathāi
'va mumukṣuḥ prakṛtiṃ bahu-kālo-pabhuṅktām jīrṇām heya-buddhyā
tyajed ity arthaḥ. tad uktam: "jīrṇām tvacam ivo 'raga" iti.

tyaktam ca prakṛty-ādikam punar na svikuryād ity atrā 'ha:

chinna-hasta-vad vā. 7.

yathā chinnaṃ hastam punaḥ ko-'pi nā 'datte, tathāi 'vāi 'tat tyaktam
punar nā 'bhimanyete 'ty arthaḥ. — vā-ṣabdo 'py-arthe.

asādhana-'nucintanam bandhāya, Bharata-vat. 8.

vivekasya yad antar-aṅga-sādhanaṃ na bhavati, sa ced dharmo 'pi 10
syāt, tathā 'pi tad-anucintanam tad-anuṣṭhāne cittasya tātparyam na
kartavyam, yatas tad bandhāya bhavati viveka-vismāṛakatayā; Bharata-
vat; yathā Bharatasya rāja-rṣer dharmyam api dīnā-'nātha-hariṇa-ṣāva-
kasya poṣaṇam ity arthaḥ. tathā ca Jaḍabharatam prakṛtya Viṣṇupurāṇe:

"capalam capale tasmin dūra-gaṃ dūra-gāmini

16

āsīc cetaḥ samāsaktam tasmin hariṇa-potaka" iti.

bahubhir yoge virodho rāgā-'dibhiḥ, kumāri-ṣaṅkha-vat. 9.

bahubhiḥ saṅgo na kāryaḥ; bahubhiḥ saṅge hi rāgā-'dy-abhivyaṅkya
kalaho bhavati yoga-bhraṇṇakaḥ; yathā kumāri-hasta-ṣaṅkhānām anyo-
'nya-saṅgena jhaṇatkāro bhavati 'ty arthaḥ.

20

dvābhyām api tathāi 'va. 10.

dvābhyām yoge 'pi tathāi 'va virodho bhavati; ata ekākināi 'va sthā-
tavyam ity arthaḥ. tad uktam:

"vāse bahūnām kalaho bhaved, vārttā dvayor api;

eka eva caret tasmāt, kumāryā iva kaṅkaṇam" iti.

26

"ācā-vāivaṣya-virase citte saṃtoṣa-varjite

mlāne vaktram ivā 'darṣe na jñānam pratibimbati"

'ti vacanān nirācatā yoginā 'nuṣṭheye 'ty āha:

nirācaḥ sukhi, Piṅgalā-vat. 11.

ācām tyaktvā puruṣaḥ saṃtoṣā-'khyā-sukhavān bhūyāt; Piṅgalā-vat; 30
yathā Piṅgalā nāma vegyā kāntā-'rthinī kāntam alabdhyā nirviṇṇā satī
vihāyā 'ṣām sukhinī babbhūva, tad vad ity arthaḥ. tad uktam:

"āṣā hi paramaṃ duḥkham, nāirāṣyam paramaṃ sukham,

yathā saṃchidya kāntā-'ṣām sukham suṣvāpa Piṅgale" 'ti.

« nanv ācā-nivṛtṭyā duḥkha-nivṛtṭiḥ śyāt; sukham tu kutaḥ, sādhanā-
 'bhāvād? » iti. ucyate: cittasya sativa-prādhānyena svābhāvikaṁ yat
 sukham ācayā pihitaṁ tiṣṭhati, tad evā 'cā-vigame labdha-vṛttikam bha-
 vati, tojaḥ-pratibaddha-jala-çāitya-vad iti na tatra, sādhanā-'pekṣā. etad
 5 eva cā 'tma-sukham ity ucyata iti.

yoga-pratibandhakatvād ārambho 'pi bhogā-'rthaṁ na kartavyaḥ;
 anyathāi 'va tad-upapattir ity āha:

anārambhe 'pi para-grhe sukhi, sarpa-vat. 12.

sukhi bhaved iti çeṣaḥ. çeṣaṁ sugamam. tad uktam:

10 “grhā-'rambho hi duḥkhāya, na sukhāya kathaṁ-cana;
 sarpaḥ para-kṛtaṁ veçma praviçya sukham edhata ” iti.

çāstrebhya gurubhyaç ca sāra eva grāhyāḥ; anyathā 'bhyupagama-
 vādā-'dibhir ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cāi
 'kāgratāyā asaṁbhavād ity āha:

15 **bahu-çāstra-gurū-'pāsane 'pi sārā-'dānam, ṣaṭpada-vat. 13.**

kartavyam iti çeṣaḥ; anyat sugamam. tad uktam:

“anubhyaç ca mahadbhyaç ca çāstrebhyaḥ kuçalo naraḥ
 sarvataḥ sāram ādadyāt, puṣpebhya iva ṣaṭpada ” iti.

Mārkaṇḍeyapurāṇe ca:

20 “sāra-bhūtam upāśīta jñānam yat svārtha-sādhakam;
 jñānānam bahutā yāi 'śa yoga-vigraha-karī hi sā.
 < idam jñeyam, idam jñeyam > iti yas triṣṭaṣ ca ret,
 30 asāu kalpa-sahasreṣu nūi 'va jñeyam avāpuṇyād ” iti.

sādhanā-'ntaraṁ yathā tathā bhavaty, ekāgratayāi 'va samādhi-pālana-
 25 dvārā viveka-sāksātkāro niṣpādanīya ity āha:

iṣu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ. 14.

yathā çura-nirmāṇyāi 'ka-cittasye 'śu-kārasya pārçve rūḷo gamanēnū
 'pi na vṛtṭy-antara-nirodho 'hīyata, evam ekāgra-cittasya sarvathā 'pi na
 samādhi-hānir vṛtṭy-antara-nirodha-kṣatir bhavati. tataç ca viṣayā-'ntara-
 30 saṁcārā-'bhāve dhyeya-sāksātkāro 'py avaçyam bhavati 'ty ekāgratām
 kuryād ity arthaḥ. tad uktam:

“tadāi 'vam ātmany avaruddha-citto na veda kimcid bahir antaraṁ vā,
 yathe 'śu-kāro nṛpatir vrajantam iṣāu gatā-'tmā na dadarça pārçva ” iti.

satyām çaktāu jñāna-balāc cec chāstra-kṛta-niyamo vṛthā laṅghyate,
 35 tadā jñānā-'niṣpattiyā 'narthakyaṁ jñāna-sādhanānām bhavati 'ty āha:

kr̥ta-niyama-laṅghanād ānarthakyaṃ, loka-vat. 15.

...yah çāstreṣu kṛto yoginām niyamaḥ, tasyo 'llaṅghane jñāna-niṣpatty-
ākhyo 'rtho na bhavati; loka-vat; yāthā loke bhāṣajyā-'dāu vihita-pathyā-
dīnām laṅghane tat-tat-siddhir na bhavati, tadvad ity arthaḥ. aṣaktyā
jñāna-rakṣā-rtham vā laṅghane tu na jñāna-pratibandhaḥ; 5

“apeta-vrata-karmā tu kevalam brahmaṇi sthitaḥ
brahma-bhūtaḥ caran loke brahma-cārī 'ti kathyate.”
“na papāṭha guru-proktām kṛto-'panayanaḥ ṣrutim
na dadarça ca karmāṇi çāstrāṇi jagṛhe na ce”

'ty-ādy-Anugītā-'di-vākyebhyaḥ. ata eva Viṣṇupurāṇā-'dāu vṛthā karma-10
tyāgina eva pākhaṇdatayā nīnditāḥ

“pumsām jaṭā-dharaṇa-māuṇḍyavatām vṛthāi 'va
moghā-'çinām akhila-çāuca-bahiṣkṛtānām
piṇḍa-pradāna-piṭṭ-loya-vivarjitānām
sambhāṣaṇād api narā narakam prayāntī” 15

'ty-ādine 'ti.

niyama-vismarāṇe 'py ānarthakyaṃ āha:

tad-vismarāṇe 'pi, bheki-vat. 16.

sugamam. bhekyāç ce 'yam ākhyāyikā. kaçcid rājā mṛgayām gato
vipine sundarīm kanyūṃ dadarça; sā ca rājñā bhūryā-bhāvāya prārthitā 20
niyamaṃ cakre: yadā mahyaṃ tvayā jalam pradarçyate, tadā mayā gan-
tavyam iti. ekadā tu krīḍayā pariçrūtā rājānam papraccha: kutra jalam?
iti. rājā 'pi samayaṃ vismr̥tya jalam adarçayat. tataḥ sū bheka-rāja-
duhitā kāmā-rūpiṇī bheki bhūtvā jalam viveça. tataç ca rājā jalā-'dibhir
anviṣyā 'pi na tām avindad iti. 25

çravaṇa-vad guru-vākya-mīmāṃsāyā apy āvaçyakatva itihāsam āha:

no 'padeça-çravaṇe 'pi kṛta-kṛtyatā parāmarçād ṛte, Virocana-
vat. 17.

parāmarço guru-vākya-tātparya-nirṇāyako vicāraḥ. tam vino 'padeça-
vākya-çravaṇe 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeça-çravaṇe 30
'pī 'ndra-Virocanayor madhye Virocanasya parāmarçā-'bhāvena vivekū-
'bhāva-çruter ity arthaḥ. ato gurū-'padiṣṭasya mananam api kāryam iti.
dr̥çyate ce 'dānīm apy ekasyāi 'va <tat tvam asy>-upadeçasya nānā-rūpāir
arthe sambhāvanā: akhaṇḍatvam avāidharṃya-lakṣaṇā-'bhedo 'vibhāgaç
ce 'ti. 35

ata eva ca parāmarço dr̥çyata ity āha:

dr̥ṣṭas tayor Indrasya. 18.

çravanāc Chāndogya-pañcama-prapāṭhake “asāu vāva loko, Gāutamā, ‘gnir” ity-ādine ‘ty arthaḥ. yac ca Brahma-lokāḍ anāvṛtti-vākyam, tat tatrāi ‘va prāyeṇo ‘tpanna-jñāna-puruṣa-viṣayakam iti.

jñāna-niṣpattir viraktasyāi ‘ve ‘ty atra nidarṣanam āha :

viraktasya heya-hānam upādeyo-‘pādānam, haṃsa-kṣira-vat. 23. 6

viraktasyāi ‘va heyānām prakṛty-ādīnām hānam upādeyasya cā ‘tmana upādānam bhavati; yathā dugdha-jalayor ekibhāvā-‘pannayor madhye ‘sāra-jala-tyāgena sāra-bhūta-kṣīro-‘pādānam haṃsasyāi ‘va, na tu kākā-‘der ity arthaḥ.

siddha-puruṣa-saṅgād apy etad ubhayam bhavati ‘ty āha :

10

labdhā-‘tiṣaya-yogād vā, tadvat. 24.

labdhō ‘tiṣayo jñāna-kāṣṭhā yena, tat-saṅgād apy uktam bhavati, haṃsa-vad eve ‘ty arthaḥ; yathā ‘larkasya Dattātreyā-saṅgama-mātrād eva svayam vivekaḥ prādur-abhūd iti.

rāgi-saṅgo na kārya ity āha :

15

na kāma-cāritvam rāgo-‘pahate, çuka-vat. 25.

rāgo-‘pahate puruṣe kāmataḥ saṅgo na kartavyaḥ; çuka-vat; yathā çuka-pakṣī prakṛṣṭa-rūpa iti kṛtvā kāma-cāram na karoti rūpa-lolupāir bandhana-bhayāt, tadvad ity arthaḥ.

rāgi-saṅge tu doṣam āha :

20

guṇa-yogād baddhaḥ, çuka-vat. 26.

teṣām saṅge tu guṇa-yogāt tādīya-rāgā-‘di-yogād baddhaḥ syāt; çuka-vad eva; yathā çuka-pakṣī vyādhasya guṇai rajjubhir baddho bhavati, tadvad ity arthaḥ.

athavā guṇitayā guṇa-lolupāir baddho bhavati, çuka-vad ity arthaḥ. 25
atrāi ‘vo ‘ktaṁ Sāubhariṇā :

“sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasāi ‘va naṣṭaḥ;
parigrahaḥ saṅga-kṛto mamā ‘yam, parigraho-‘tthāç ca mahā-vidhitsu” iti.

vāirāgyasyā ‘py upāyam avadhārayati dvābhyām :

na bhogād rāga-çāntir, muni-vat. 27.

30

yathā muneḥ Sāubharer bhogān na rāga-çāntir abhūt, evam anyeṣām api na bhavati ‘ty arthaḥ. tad uktam Sāubhariṇāi ‘va :

“ā mṛtyuto nāi ‘va mano-rathānām anto ‘sti; vijñātam idam mayā ‘dya.
mano-rathā-‘sakti-parasya cittam na jāyate vāi paramā-rtha-saṅgī” ‘ti.

api tu

doṣa-darṣanād ubhayoḥ. 28.

ubhayoḥ prakṛti-tat-kāryayoḥ pariṇāmitva-duḥkhātmakatvā-'di-doṣa-darṣanād eva rāga-çāntir bhavati, muni-vad eve 'ty arthaḥ. Sāubharer

5 hi saṅga-doṣa-darṣanād eva paçcād vāirāgyaṃ çrūyate :

“ duḥkhaṃ yad evāi 'ka-çarīra-janma,
çatā-'rdha-saṃkhyāṃ tad idam prasūtam ;
parigraheṇa kṣitipā-'tmajānām
sutāir anekāir bahulī-kṛtaṃ tad ”

10 ity-ādine 'ti.

rāgā-'di-doṣo-'pahatasyo 'padeça-graheṇa 'py anadhikāram āha :

na malina-cetasy upadeça-bīja-praroho, 'ja-vat. 29.

upadeça-rūpaṃ yaj jñāna-vṛkṣasya bījaṃ, tasyā 'ṅkuro 'pi rāgā-'di-malina-citte no 'tpadyate ; Aja-vat ; yathā 'ja-nāmni nrpe bhāryā-çoka-

15 malina-citte Vasiṣṭheno 'ktasyā 'py upadeça-bījasya nā 'ṅkura utpanna ity arthaḥ.

kim bahunā ?

nā 'bhāsa-mātram api, malina-darpaṇa-vat. 30.

āpāta-jñānam api malina-cetasy upadeçān na jāyate ; viṣayā-'ntara-
20 saṃcārā-'dibhiḥ pratibandhāt ; yathā malālī pratibandhān malina-darpaṇe
'rtho na pratibimbati, tadvad ity arthaḥ. tad uktaṃ Yājñavalkyena :

“ malino hi yathā 'darço rūpā-'lokasya na kṣamaḥ,
tathā vikala-karpaṇa ātma-jñānasya na kṣama ” iti.

yadi vā yathā-katham-cij jñānaṃ jāyeta, tathā 'py upadeçā-'nurūpaṃ
25 na bhaved ity āha :

na taj-jasyā 'pi tad-rūpatā, pañka-ja-vat. 31.

tasmād upadeçāj jūtasyā 'pi jñānasyo 'padeçā 'nurūpatā na bhavati
sāmāgryeṇa 'navabodhāt ; pañka-ja-vat ; yathā bījasyo 'ttamatve 'pi pañka-
doṣād bījā-'nurūpatā pañka-jasya na bhavati, tadvad ity arthaḥ. pañka-
30 sthānīyaṃ çīya-cittam.

« nanu Brahma-lokā-'diṣv āiçvaryeṇāi 'va puruṣārtha-siddhyā kim-
artham etāvatā prayāsena mokṣāya jñāna-niṣpādanam ? » tatrā 'ha :

**na bhūti-yoge 'pi kṛta-kṛtyato, 'pāsyā-siddhi-vad — upāsyā-sid-
dhi-vat. 32.**

35 āiçvarya-yoge 'pi kṛta-kṛtyatā kṛtā-'rthatā nā 'sti ; kṣayā-'tiçaya-duḥ-
khāir anugamāt. upāsyā-siddhi-vat ; yatho 'pāsyānām Brahmā-'dīnām sid-

dhi-yoge 'pi na kṛta-kṛtyatā, teṣām api yoga-nidrā-'dāu yogā-'bhyāsa-çrava-
ṇāt, tathāi 'va tad-upāsanayā prāpta-tad-aiçvaryasyā 'pī 'ty arthaḥ. —
upāśya-siddhi-vad iti vīpsā 'dhyāya-samāptāu.

adhyāya-tritayo-'ktasya vivekasyā 'ntar-aṅgakam
ākhyāyikābhīḥ samproktam atrā 'dhyāye samāsataḥ.

5

iti Vijñānabhikṣu-nirmite Kāpila-sāṁkhya-pravacanasya bhāṣya ākhyāyikā-
'dhyāyaç caturthaḥ.

sva-çāstra-siddhāntaḥ paryāptaḥ. itaḥ param sva-çāstre pareṣām
pūrva-pakṣān apākartum pañcamā-'dhyāya ārabhyate. tatrā 'dāv « ādi-
sūtre 'tha-çabdena yan maṅgalaṁ kṛtaṁ, tad vyartham » ity ākṣepaṁ samā- 10
dhatte :

maṅgalā-'caraṇaṁ çiṣṭā-'cārāt phala-darçanāc chrutitaç ce 'ti. 1.

maṅgalā-'caraṇaṁ yat kṛtaṁ, tasyāi 'tāiḥ pramāṇaiḥ kartavyatā-sid-
dhir ity arthaḥ. iti-çabdo hetv-antarā-'kāṅkṣā-nirāsū-'rthaḥ.

« 'Içvarā-'siddher » iti yad uktam, tan no 'papadyate, karma-phala- 15
dātṛtayā tat-siddher » iti ye pūrva-pakṣiṇas, tān nirākaroti :

ne 'çvarā-'dhiṣṭhite phala-niṣpattiḥ, karmaṇā tat-siddheḥ. 2.

Içvarā-'dhiṣṭhite kāraṇe karma-phala-rūpa-pariṇāmasya niṣpattir na
yuktā; āvaçyakena karmaṇāi 'va phala-niṣpatti-sambhavād ity arthaḥ.

Içvarasya phala-dātṛtvaṁ na ghaṭate 'pī 'ty āha sūtrāiḥ :

20

svo-'pakārād adhiṣṭhānaṁ, loka-vat. 3.

Içvarasyā 'dhiṣṭhātṛtve svo-'pakārā-'rtham eva loka-vad adhiṣṭhānaṁ
syād ity arthaḥ.

« bhavatv Içvarasyā 'py upakārah ; kā kṣatir? » ity āçaṅkyā 'ha :

lāukike-'çvara-vad itarathā. 4.

25

Içvarasyā 'py upakāra-svīkāre lāukike-'çvara-vad eva so 'pi saṁsārī
syāt; apūrṇa-kāmatayā duḥkhā-'di-prasaṅgād ity arthaḥ.

« tathāi 'va bhavatv » ity āçaṅkyā 'ha :

pāribhāṣiko vā. 5.

saṁsāra-sattve 'pi ced Içvaras, tarhi sargā-'dy-utpanna-puruṣe pari- 30

bhāṣā-mātram asmākam iva bhavatām api syāt; saṃsāritvā-pratihatēcchavayor virodhān nityāi-’çvaryā-nupapatter ity arthaḥ.

. Içvarasyā ’dhiṣṭhātṛtve bādhakā-’ntaram āha :

na rāgād ṛte tat-siddhiḥ, pratiniyata-kāraṇatvāt. 6.

- 6 kim ca rāgaṃ vinā nā ’dhiṣṭhātṛtvaṃ sidhyati; pravṛttāu rāgasya pratiniyata-kāraṇatvād ity arthaḥ. upakāra iṣṭā-rtha-siddhī, rāgas tū ’tkate ’cche ’ti na pāunaruktyam.

«nanv evam astu rāgo ’pī ’çvare.» tatrā ’ha :

tad-yoge ’pi na nitya-muktaḥ. 7.

- 10 rāga-yoge ’pi svīkriyamāṇe sa nitya-mukto na syāt; tataḥ ca te siddhānta-hānir ity arthaḥ. kim ca prakṛtiṃ praty āiçvaryaṃ prakṛti-pariṇāma-bhūte-’cchā-’dinā na sambhavati; anyo-’nyā-’çrayāt: iccho-’tpatty-anantaram prakṛti-pravartanam, prakṛti-pravṛtṭy-anantaram ce ’cchā-’dir iti. nitye-’cchā-’dikaṃ ca prakṛtāu na yuktam; çṛuti-smṛti-siddha-sāmyā-
15 ’vasthā-nupapatteḥ.

ataḥ prakāra-dvayam avaçiṣyate, tad yathā : āiçvaryaṃ kim pradhāna-dharmatvenā ’smad-abhimatānām icchā-’dīnām sāksād eva cetana-sambandhāt, kiṃ vā ’yas-kānta-maṇi-vat saṃnidhi-sattā-mātreṇa prerakatvād? iti. tatrā ’dyam pakṣaṃ dūṣayati :

- 20 **pradhāna-çakti-yogāc cet, saṅgā-’pattiḥ. 8.**

pradhāna-çakter icchā-’deḥ puruṣe yogāt puruṣasyā ’pi dharma-saṅgā-’pattiḥ; tathā ca “sa yat tatra paçyaty, ananvāgatas tena bhavati; asaṅgo hy ayam puruṣa” ity-ādi-çṛuti-virodha ity arthaḥ.

antye tv āha :

- 25 **sattā-mātrāc cet, sarvāi-’çvaryaṃ. 9.**

- ayas-kānta-vat saṃnidhi-sattā-mātreṇa ced āiçvaryaṃ, tarhi sarveṣāṃ eva tat-tat-sargeṣu bhoktṛṇām puṃsām aviçeṣeṇāi ’çvaryaṃ smad-abhipretam eva siddham; akhila-bhoktṛ-samyogād eva pradhānena mahad-ādi-sarjanād iti. tataḥ cāi <’ka eve ’çvara> iti bhavat-siddhānta-hānir ity
30 arthaḥ.

«syād etat. Içvara-sādhaka-pramāṇa-virodhenāi ’te ’sat-tarkā eva; anyathāi ’vaṃ-vidhā-’sat-tarka-sahasrāiḥ pradhānam api bādhitum çakyata » ity ata āha :

pramāṇā-’bhāvān na tat-siddhiḥ. 10.

- 35 tat-siddhir nitye-’çvara-siddhiḥ. Içvare tāvat pratyakṣaṃ nā ’stī ’ty anumāna-çabdāv eva pramāṇe vaktavye; te ca na sambhavata ity arthaḥ.

asambhavam eva pratipādayati sūtrābhyām :

sambandhā-'bhāvān nā 'numānam. 11.

sambandho vyāptiḥ; abhāvo 'siddhiḥ. tathā ca «mahad-ādikaṃ sakar-
tṛkaṃ, kāryatvād » ity-ādy-anumāneṣv aprayojakatvena vyāpyatvā-'siddhyā
ne 'çvare 'numānam ity arthaḥ.

nā 'pi çabda ity āha :

çrutir api pradhāna-kāryatvasya. 12.

prapañce pradhāna-kāryatvasyāi 'va çrutir asti, na cetana-kāraṇatve,
yathā

“ajām ekām lohita-çukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ,” 10

“tad dhe 'dam tarhy avyākṛtam āsit, tan nāma-rūpābhyām vyākriyate”
'ty-ādir ity arthaḥ.

yā ca “tad āikṣata: bahu syām” ity-ādiç cetana-kāraṇatā-çrutiḥ, sā
sargā-'dāv utpannasya mahat-tattvo-'pādhikasya mahā-puruṣasya-janya-
jñāna-parā; kiṃ vā bahu-bhavanā-'nurodhāt. pradhāna eva «kūlam pipati-
ṣatī» 'ti-vad gāuṇī; anyathā “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādi-çruty-
uktā-'pariṇāmitvasya puruṣe 'nupapatter iti.

ayam ce 'çvara-pratiśedha āiçvare vāirāgyā-'rtham Içvara-jñānaṃ
vinā 'pi mokṣa-pratipādanā-'rtham ca prāuḍhi-vāda-mātram iti. prāg eva
vyākhyātam. anyathā jīva-vyāvṛttasye 'çvara-nityatvā-'der gāuṇatva-kal- 20
panā-gāuravam. āupādhikānām nitya-jñāne-'echā-'dīnām mahad-ādi-pari-
ṇāmānām cā 'ñgīkāreṇa kauptasthyā-'dy-upapatter ity-ādikam Brahma-
mīmāṃsāyām draṣṭavyam iti.

«nā 'vidyāto bandha» iti yat siddhāntitam prathama-pāde, tatra para-
mataṃ vistarataḥ pragaḥṭṭakena dūṣayati : 25

nā 'vidyā-çakti-yogo niḥsaṅgasya. 13.

pare prāhuḥ: «pradhānam nā 'sti, kiṃ tu jñāna-nāçyā-'nādy-avidyā-
'khyā çaktiç cetane tiṣṭhati. tata eva cetanasya bandhas, tan-nāçe ca
mokṣa» iti. tatre 'dam ucyate: niḥsaṅgatayā cetanasyā 'vidyā-çakti-
yogaḥ sākṣān na sambhavatī 'ti. avidyā hy atasmiṃs tad-ākāratā, sa ca 30
vikāra-viçeṣo vikāra-hetu-samyoga-rūpaṃ saṅgam vinā na sambhavatī 'ty
arthaḥ.

«nanv avidyā-vaçād eva 'vidyā-yogo vaktavyaḥ; tathā cā 'pāramār-
thikatvān na tayā saṅga» iti. tatrā 'ha :

tad-yoge tat-siddhāv anyo-'nyā-'çrayatvam. 14.

avidyā-yogād avidyā-siddhāu cā 'nyo-'nyā-'çrayatvam ātmā-'çrayatvam
anavasthā ve 'ti çeṣaḥ.

« nanu bijā-’ṅkura-vad anavasthā na doṣāye » ’ty āçaṅkyā ’ha :

na bijā-’ṅkura-vat, sādi-saṃsāra-ṣruteḥ. 15.

bijā-’ṅkura-vad anavasthā na sambhavati; puruṣāṇāṃ saṃsārasyā
 ’vidyā-dy-akhilā-’nārtha-rūpasya sādītva-ṣruteḥ; pralaya-suṣupty-ādāv
 6 abhāva-ṣraṇānād ity arthaḥ. “vijñāna-ghana evāi ’tebhyo bhūtebhyah
 samutthāya tāny evā ’nuvinaṣyati” ’ty-ādi-ṣrutibhir hi pralayā-’dāu bud-
 dhi-vṛtty-abhāvena tad-āupādhikā-’vidyā-vidyā-dy-akhila-saṃsāra-ṣūnya-
 cinmātratvam puruṣāṇāṃ siddham iti. tasmād « avidyā ’py āvidyikī » ’ti
 vāñ-mātram.

10 « nanv asmākam avidyā pāribhāṣikī, na tu yogo-’ktā ’nātmāny ātma-
 buddhy-ādi-rūpā. tathā ca bhavatām pradhāna-vad evā ’smākam api tasyā
 akhaṇḍā-’nāditayā puruṣa-niṣṭhatve ’pi nā ’saṅgatā-hānir » ity āçaṅkāyām
 parikalpitam avidyā-ṣabdā-’rtham vikalpya dūṣayati :

vidyāto ’nyatve brahma-bādha-prasaṅgaḥ. 16.

15 yadi vidyā-’nyatvam evā ’vidyā-ṣabdā-’rthas, tarhi tasya jñāna-nāṣya-
 tayā brahmaṇa ātmano ’pi bādho nāṣaḥ prasajyate; vidyā-bhiṇnatvād ity
 arthaḥ.

abādhe nāiṣphalyam. 17.

yadi tv avidyā-rūpam api vidyayā na bādhyeta, tarhi vidyā-vāiṣphal-
 20 yam; avidyā-nivartakatvā-’bhāvād ity arthaḥ.

pakṣā-’ntaram dūṣayati :

vidyā-bādhyatve jagato ’py evam. 18.

yadi punar vidyayā cetane bādhyatvam evā ’vidyātvam ucyate, tathā
 sati jagataḥ prakṛti-mahad-ādy-akhila-prapañcasyā ’py evam avidyātvam
 25 syāt; “athā ’ta ādeḥ: ne ’ti ne ’ti,” “asthūlam ananv” ity-ādi-ṣrutibhir
 mithyā-jñānasye ’va prakṛty-āder apy ātmani bādhitatvād ity arthaḥ. tathā
 cā ’khila-prapañcasyāi ’vā ’vidyātvam saty ekasya jñānenā ’vidyā-nāṣād
 anyāir api prapañco na dṛṣyete ’ti bhāvaḥ. vidyā-nāṣyatvam cā ’vidyā-
 30 tvam vaktum na ṣakyate; vidyā-nāṣyatvena vidyā-nāṣya-grahā-’sam-
 bhavāt; ātmā-’ṣrayād iti.

tad-rūpatve sādītvam. 19.

bhavatu vā yathā-katham-cid vidyā-bādhyatvam evā ’vidyātvam, tathā
 ’pi tādrṣa-vastunaḥ sādītvam eva puruṣeṣu, na tv anāditvam sambhavati;
 “vijñāna-ghana eve” ’ty-ādy-ukta-ṣrutibhiḥ pralayā-’dāu puruṣasya cinmā-
 35 tratva-siddher ity arthaḥ. asman-mate ca pralaye puruṣasyā ’saṃsāritve
 ’pi svatantra-nitya-pradhāna-saṃyogāt punar-bandha upapāditaḥ; tathā
 pradhāna-saṃyoge ’pi prāgbhaviyā-’viveka eva vāsanā-’dṛṣṭā-’di-dvārā

nimittam ity apy uktam. tasmād yoga-darṣano-'ktād anyā nā 'sty avidyā jñāna-nāḡyā; sā ca buddhi-dharma eva, na puruṣa-dharma iti siddham.

atrāi 'vā 'dhyāye < karma-nimittā pradhlāna-pravṛttir > iti yad uktam, tatra para-pūrva-pakṣam samādhatte praghaṭṭakena :

na dharmā-'palāpaḥ, prakṛti-kārya-vāicitryāt. 20.

apratyakṣatayā dharmā-'palāpo na sambhavati; prakṛti-kāryeṣu vāicitryā-'nyathā-'nupapattiyā tad-anumānād ity arthaḥ.

pramāṇā-'ntaram apy āha :

ḡruti-līṅgā-'dibhis tat-siddhiḥ. 21.

"punyo vāi puṇyena bhavati, pāpaḥ pāpene" 'ty-ādi-ḡruteḥ, "svarga-kāmo 'ḡva-medhena yajete" 'ti vidhy-ādi-rūpāl līṅgād yogi-pratyakṣā-'dibhiḡ ca tat-siddhir ity arthaḥ.

< pratyakṣā-'bhāvād dharmā-'siddhir > iti parasya hetum ābhāsī-karoti :

na niyamaḥ, pramāṇā-'ntarā-'vakāḡāt. 22.

lāukika-pratyakṣā-'bhāvād vastv-abhāva iti niyamo nā 'sti; pramāṇā-'ntareṇā 'pi vastūnām viṣayī-karaṇād ity arthaḥ.

dharma-vad adharmam api sādhayati :

ubhayatrā 'py evam. 23.

dharma-vad adharme 'py evam pramāṇānī 'ty arthaḥ.

arthāt siddhiḡ cet, samānam ubhayoḥ. 24.

< nanu vidhy-anythingā-'nupapatti-rūpayā 'rthā-'pattiyā dharma-siddhiḥ; sā ca nā 'sty adharmam iti katham ḡrāuta-līṅgā-'tideḡo 'dharma? > iti cen, na; yataḥ samānam ubhayor dharmā-'dharmayor arthā-'patti-rūpam pramāṇam asti; "para-dārān na gacched" iti niṣedha-vidhy-anythingā-'nupapatter ity arthaḥ.

< nanu dharmā-'dikam cet svīkṛtam, tarhi puruṣāṇām dharmādimatvena pariṇāmā-'dy-āpatir > ity āḡaukām pariharati :

antaḥkaraṇa-dharmatvam dharmā-'dīnām. 25.

ādi-ḡabdena vāiḡeṣika-ḡāstro-'ktāḥ sarva ātma-viḡeṣa-guṇā ḡrhyante. na cāi < 'vam pralaye 'ntaḥkaraṇā-'bhāvād dharmā-'dikam kva tiṣṭhatv > iti vācyam; ākūḡa-vad antaḥkaraṇasyā 'tyanta-vinūḡā-'bhāvāt. antaḥkaraṇam ḡi kārya-kāraṇo-'bhaya-rūpam iti prūḡ eva vyūkhyātam. ataḥ kāraṇā-'vasthe prakṛty-aṅḡa-viḡeṣe 'ntaḥkaraṇe dharmā-'dharma-saṅskārā-'dikam tiṣṭhatī 'ti.

oo 'bhayoḥ sādhya-sādhanaḥ ekatarasya sādhanā-mātrasya, vā niyato 'vyabhicarito yaḥ saha-cārah, sa vyāptir ity arthaḥ. ubhayor iti sama-vyāpti-pakṣe proktam. niyamaḥ cā 'nukūla-tarkeṇa grāhya iti na vyāpti-grahā-sambhava iti bhāvaḥ.

vyāptir vakṣyamāṇa-çakty-ādi-rūpaṃ padārthā-'ntaraṃ na bhavati 'ty āha:

na tattvā-'ntaraṃ, vastu-kalpanā-prasakteḥ. 30.

niyata-dharma-sāhityā-'tiriktā vyāptir na bhavati; vyāptitvā-'çrayasya vastuno 'pi kalpanā-prasaṅgāt. asmābhis tu siddha-vastuna eva vyāpti-tva-mātraṃ klptam ity arthaḥ.

10

para-matam āha:

nija-çakty-udbhavam ity ācāryāḥ. 31.

apare tv ācāryā «vyāpyasya sva-çakti-janyaṃ çakti-viçeṣa-rūpaṃ tattvā-'ntaraṃ eva vyāptir» ity āhuḥ. nija-çakti-mātraṃ tu yāvad-dravya-sthāyitayā na vyāptiḥ; deçā-'ntara-gatasya dhūmasya vahny-avyāpyatvāt. 15 deçā-'ntara-gamanena ca sū çaktir nūçyata iti no 'kta-lakṣaṇe 'tivyāptiḥ. sva-mate tū 'tpatti-kālā-'vacchinnatvena dhūmo viçeṣaṇiya iti bhāvaḥ.

ādheya-çakti-yoga iti Pañcaçikhaḥ. 32.

buddhy-ādiṣu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-çaktir vyāpakatā, 'dheyatā-çaktimattvaṃ ca vyāpyatvam iti Pañcaçikha ity arthaḥ.

20

«nanv ādheya-çaktiḥ kim-artham kalpyate? vyāpyasya vastunaḥ svarūpa-çaktir eva vyāptir astu.» tatrā 'ha:

na svarūpa-çaktir niyamaḥ, punar-vāda-prasakteḥ. 33.

svarūpa-çaktis tu niyamo vyāptir na bhavati, pāunaruktya-prasaṅgāt; <ghaṭaḥ kalaça> iti-vad <buddhir vyāpye> 'ty atrā 'py arthā-'bhedene 'ty 25 arthaḥ.—svarūpaṃ iti vaktavye çakti-pado-'pādānaṃ vyāpter vyāpya-dharmato-'papādānāya.

pāunaruktyaṃ svayam eva vivṛṇoti:

viçeṣaṇā-'narthakya-prasakteḥ. 34.

pūrva-sūtra eva vyākhyāta-prāyam idam.

30

dūṣaṇā-'ntaraṃ āha:

pallavā-'diṣv anupapatteḥ ca. 35.

pallavā-'diṣu vṛkṣā-'di-vyāpyatā 'sti; svarūpa-çakti-mātraṃ tu tasya lakṣaṇaṃ na sambhavati; chinna-pallave 'pi svarūpa-çakter anapāyena

tadānīm api vyāpyatā-'patter ity arthaḥ. ādheya-çaktis tu ccheda-kāle vinaṣṭe 'ti na tadānīm vyāptir iti bhāvaḥ.

« nanu kim Pañcaçikheṇa nija-çakty-udbhavo vyāptir eva no 'cyate? »
tarhi dhūmasya vahny-ādheyatvā-'bhāvād vahny-avyāpyatā-'pattir iti.
5 tatrā 'ha:

ādheya-çakti-siddhāu nija-çakti-yogaḥ, samāna-nyāyāt. 36.

ādheya-çakter vyāptitva-siddhāu nija-çakty-udbhavo 'pi vyāptitvena siddha eva; samāna-nyāyād, yukti-sāmyād ity arthaḥ. ananugamas tu nānā-'rtha-çabda-van na doṣāya. — evaṃ sva-mate 'pi nānāvidha-sahacārā
10 eva vyāptayo bodhyāḥ. na cāi « 'vam apy anumiti-hetutve vyāptinām ananugamaḥ syād » iti vācyam; tṛṇā-'raṇi-many-ādi-vat kārya-gata-vāijātyā-'dy-upapatter iti.

« pañcā-'vayava-yogād guṇā-'di-siddhir » iti yad uktaṃ, tad-upapāda-nāya vyāpti-nirvacanenā 'numāna-prāmāṇye bādhakam apāstaṃ. idānīm
15 pañcā-'vayava-rūpa-çabdasya jñāna-janakatvo-'papattaye çabda-çakty-ādi-nirvacanena tad-anupapatti-rūpaṃ çabda-prāmāṇye pareṣām bādhakam apāsyate:

vācya-vācaka-bhāvaḥ sambandhaḥ çabdā-'rthayoḥ. 37.

arthe vācyatā-'khyā çaktiḥ, çabde vācakatā-'khyā çaktir asti. sāi 'va
20 tayoh sambandho, 'nuyogitā-vat. taj-jñānūc cchabdenā 'rtho-'pasthitir ity arthaḥ.

çakti-grāhakāṇy āha:

tribhiḥ sambandha-siddhiḥ. 38.

āpto-'padeṣo vṛddha-vyavahāraḥ prasiddha-pada-sāmānādhikaranyam
25 ity etāis tribhir ukta-sambandho grhyata ity arthaḥ.

na kārye niyama, ubhayathā darçanāt. 39.

sa ca çakti-grahaḥ kārya eva bhavatī 'ti niyamo nā 'sti; loke kārya-vad akārye 'pi vṛddha-vyavahārā-'di-darçanād ity arthaḥ. yathā hi <gām ānaye> 'ty-ādi-kārya-para-vākyād vṛddhasya gavā-'nayanā-'di-vyavahāro
30 drçyata, evaṃ eva <putras te jāta> ity-ādi-siddha-para-vākyād api pulakā-'di-vyavahāro drçyata iti. siddhā-'rtha-çabda-prāmāṇya-siddhāu ca viveke vedānta-prāmāṇyaṃ siddham ity āçayaḥ.

« nanu bhavatu loke siddhe çakti-grahaḥ; artha-pratyayā-'di-darçanāt. vede tu katham bhaviṣyati; akārya-bodhana-vāiyarthyād? » iti. tatrā 'ha:
85 loke vyutpannasya vedā-'rtha-pratitiḥ. 40.

loke çabda-çakti-vyutpannasya puruṣasya tad-anusāreṇai 'va vedā-'rtha-

pratītiḥ; na hi loke śaktir bhinnā, vede ca bhinnā; < ya eva lāukikās, ta eva vāidikā > iti nyāyāt. ato loke siddhā-rtha-paratva-siddhāu vede 'pi tat sidhyatī 'ty arthaḥ. siddha-viveka-pratipādanasya cā 'vidyā-nivṛtti-dvārā mokṣaḥ phalam; yathā loke < putras te jāta > ity-ādi-pratipādanasya harṣā-diḥ phalam iti na tad-vāiyarthyam.

6

atra cañkate :

na tribhir, apāuruṣeyatvād vedasya, tad-arthasyā 'tīndriyatvāt. 41.

« nanu tribhir āpto-'padeṣā-'dibhir veda-ṣabde na śakti-grahaḥ sambhavi; vedasyā 'pāuruṣeyatvena tad-artheṣv āpto-'padeṣā-'bhāvāt; tathā 10 vedā-rthasyā 'tīndriyatayā tatra vṛddha-vyavahārasya prasiddha-pada-sāmānādhikaranyasya ca grāhītum aṣakyatvād ity arthaḥ.

tatrā 'tīndriyā-rthatvam ādāu nirākaroti :

na, yajñā-'deḥ svarūpato dharmatvaṃ, vāiṣṭyāt. 42.

yad uktam, tan na, yato devato-'ddeṣyaka-dravya-tyūgā-'di-rūpasya 16 yajñā-dānā-'deḥ svarūpata eva dharmatvaṃ, veda-vihitatvaṃ, vāiṣṭyāt, prakṛṣṭa-phalakatvāt. yajñā-'dikam ce 'cchā-'di-rūpatvān nā 'tīndriyam, na tu yajñā-'di-viśayaḥ-'pūrvasya dharmatvaṃ, yena veda-vihitasya 'tīndriyatā syād ity arthaḥ. « nanu tathā 'pi devatā-'dy-atīndriyā-rtha-ghaṭitatvam astī » 'ti cen. na; atīndriyeṣv api padārthatā-'vacchedakena 20 sāmānya-rūpeṇa pratīter vakṣyamānatvād iti.

yac co 'ktam < apāuruṣeyatvenā 'pto-'padeṣā-'bhāva > iti, tad api nirākaroti :

nija-śaktir vyutpattyā vyavacchidyate. 43.

apāuruṣeyatve 'pi vedānām svābhāvikī yā 'rtheṣu śaktir asti, sāi 'vā 25 'ptāir vṛddha-paramparābhir vyutpattyā < 'sya ṣabdasyā 'yam artha > ity evam-rūpayā vyavacchidyate, ṣiṣyebhyo 'rthā-'ntarād vyāvartyo 'padiṣyate; na tv ādhunika-ṣabda-vat svayam samketyate, yena pāuruṣeyatvā-'pekṣā syād ity arthaḥ.

« nanu tathā 'py atīndriya-devatā-phalā-'diṣu katham śakti-graho 30 vāidika-padānām syāt? » tatrā 'ha :

yogyā-'yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44.

pratyakṣā-'pratyakṣeṣu padārtheṣu sāmānya-dharma-puraskāreṇa tat-siddhiḥ śakti-graho bhavati; sādharanyena padānām pratīti-janakatvasyā 'nubhava-siddhatvāt. viṣeṣas tu: atīndriyo 'pūrva eva vākyā-'rtho, na ca 35 tasya grahaṇam prāg apekṣyata ity arthaḥ.

ṣabda-prāmāṇya-prasaṅgenāi 'va ṣabda-gataṃ viṣeṣaṃ avādhārayati:
na nityatvaṃ vedānām, kāryatva-ṣruteḥ. 45.

“sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante” 'ty-
 ādi-ṣruter vedānām na nityatvaṃ ity arthaḥ. veda-nityatā-vākyaṇi ca
 6 sajātīyā-'nupūrvī-pravāhā-'nuccheda-parāṇi.

«tarhi kim pāuṛṣeyā vedāḥ?» ne 'ty āha:

na pāuṛṣeyatvaṃ, tat-kartuḥ puruṣasyā 'bhāvāt. 46.

īṣvara-pratiṣedhād iti ṣeṣaḥ. sugamam.

«aparaḥ kartā bhavatu» ity ākāṅkṣāyām āha:

10 **muktā-'muktayor ayogyatvāt. 47.**

jīvan-mukta-dhurīṇo Viṣṇur viṣuddha-sattvatayā niratiṣaya-sarva-jñā-
 'pi vīta-rāgatvāt sahasra-ṣākha-veda-nirmāṇā-'yogyāḥ. amuktas tv asarva-
 jñatvād evā 'yogyā ity arthaḥ. na cā «'sāṃkhya-prāṇi-pālanā-'di-vyāpāra-
 vad evā 'sāṃkhya-veda-nirmāṇam apy upapadyatām» iti vācyam; svayaṃ
 15 sphurad-vedebhyo 'rtham pratītyāi 'va pālanā-'diṣu pravṛtteḥ.

«nanv evaṃ apāuṛṣeyatvān nityatvaṃ evā 'gatam?» tatrā 'ha:

nā 'pāuṛṣeyatvān nityatvaṃ aṅkurā-'di-vat. 48.

sapaṣṭam.

«nanv aṅkurā-'diṣv api kāryatvena ghaṭā-'di-vat pāuṛṣeyatvaṃ anu-
 20 meyam?» tatrā 'ha:

teṣāṃ api tad-yoge dṛṣṭa-bādhā-'di-prasaktiḥ. 49.

«yat pāuṛṣeyam, tac charīra-janyam» iti vyāptir loke dṛṣṭā. tasyā
 bādhā-'dir evaṃ sati syād ity arthaḥ.

«nanv ādi-puruṣo-'ccaritatvād vedā api pāuṛṣeyā eve?» 'ty ata āha:

25 **yasminn adṛṣṭe 'pi kṛta-buddhir upajāyate, tat pāuṛṣeyam. 50.**

dṛṣṭa ivā 'dṛṣṭe 'pi yasmin vastuni kṛta-buddhir buddhi-pūrvakatva-
 buddhir jāyate, tad eva pāuṛṣeyam iti vyavahriyata ity arthaḥ. etad
 uktam bhavati: na puruṣo-'ccaritatā-mātreṇa pāuṛṣeyatvaṃ, ṣvāsa-pra-
 ṣvāsayoḥ suṣupti-kālīnayor pāuṛṣeyatva-vyavahārā-'bhāvāt, kim tu bud-
 30 dhi-pūrvakatvena. vedās tu niḥṣvāsa-vad evā 'dṛṣṭa-vaçād a-buddhi-pū-
 vakā eva Svayambhuvāḥ sakāçāt svayam bhavanti. ato na te pāuṛṣeyāḥ.
 tathā ca ṣrutis “tasyāi 'tasya mahato bhūtasya niḥṣvasitam etad yad
 Rgveda” ity-ādir iti.

«nanv evaṃ yathārtha-vākya-'rtha-jñānā-'pūrvakatvāc chuka-vākya-
 35 sye 'va vedānām api prāmāṇyam na syāt?» tatrā 'ha:

nija-çakty-abhivyaakteḥ svataḥ prāmāṇyam. 51.

vedānām nijā svābhāvīkī yā yathārtha-jñāna-janana-çaktis, tasyā mantrā-'yurvedā'-dāv abhivyaakter upalambhād akhila-vedānām eva svata eva prāmāṇyam sidhyati, na vaktṛ-yathārtha-jñāna-mūlakatvā-'dine 'ty arthaḥ. tathā ca Nyāya-sūtram: "mantrā-'yurveda-prāmāṇya-vac ca tat- 5 prāmāṇyam" iti.

"guṇā-'dīnām ca nā 'tyanta-bādha" iti pratiññāyām nyāyena <sukhā-'di-siddher> ity eko hetur upanyastaḥ prapañcitaḥ ca. sāmpratam tasyām eva hetv-antaram āha:

nā 'sataḥ khyānam nṛ-çṛṅga-vat. 52.

10

āstām tāvat pañcā-'vayavena sukhā-'di-siddhiḥ; jñāna-mātrād api tat-siddhiḥ. atyantā-'sattve sukhā-'dīnām jñānam eva no 'papadyate; nara-çṛṅgā-'dīnām abhānād ity arthaḥ. tathā ca Brahma-sūtram: "nā 'bhāva upalabdher" iti. çuktirajata-svapna-manorathā-'dāu ca manah-pariṇāma-rūpa evā 'rthaḥ pratiyate, nā 'tyantā-'sann iti vakṣyati. 15

«nanv evam guṇā-'dir atyantam sann evā bhavatu, tathā ca "nā 'tyanta-bādha" ity atyanta-pada-vāiyartham» iti. tatrā 'ha:

na sato, bādha-darçanāt. 53.

atyanta-sato 'pi guṇā-'der bhānam na yuktaṁ; vināçā-'di-kāle bādha-darçanāt; cāitanye bhāsamānasya jagataḥ cāitanya eva bādha-darçanāc ca; 20 "athā 'ta ādeḥ: ne 'ti ne 'ti," "ne 'ha nānā 'sti kimcana," "yatra devā na devā, mātā na mātē" 'ty-ādi-çrutibhiḥ nyāyāiç ce 'ty arthaḥ.

«nanv evam api sad-asadbhyām bhinnam eva jagad bhavatu; tathā 'py atyanta-bādha-pratişedhā-'nupapattir» iti. tatrā 'ha:

nā 'nirvacanīyasya, tad-abhāvāt. 54.

25

sattvenā 'sattvena cā 'nirvacanīyasyā 'pi bhānam na ghaṭate; tad-abhāvāt, sad-asad-bhinna-vastv-aprasiddher ity arthaḥ. dṛṣṭā-'nusāreṇai 'va kalpanāyā āucityād iti bhāvaḥ. yā tu

"nā 'sad-rūpā na sad-rūpā māyā, nāi 'vo 'bhayā-'tmikā,
sad-asadbhyām anirvācyā mithyā-bhūtā sanātānī"

30

'ti smṛtis, tasyā ayam arthaḥ: māyā prakṛtiḥ sakāryā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kim tu sad-asadbhyām anirvācyā, 'nir-dhāryā, <sad eve> 'ty <asad eve> 'ti vā nirdhārya vaktum açakyā; yato mithyā-bhūtā prati-kṣaṇam anyathātvaṁ gacchati. atha ca sanātānī, svarūpato nityā, sad-asad-rūpe 'ti yāvad iti. evam eva pradhānasya sakārya- 35 sya niḥsattā-sattvaṁ Yoga-bhāṣye proktaṁ iti.

« naṇv evaṃ kiṃ anyathā-khyātir eṇe 'ṣṭā? » ne 'ty āha;
 nā 'nyathā-khyātiḥ, sva-vaco-vyāghātāt. 55.

« anyad vasty anya-rūpeṇa bhāṣate, na punar asato 'bhānam » ity api
 na yuktam; sva-vaco-vyāghātāt, (āsan na bhāṣate sarinikarṣā 'dy-abhāvād)
 5 iti sva-siddhānta-vyāghātāt; asataḥ sambandhasya bhānū-bhyupagamād
 ity arthaḥ. yadi cā 'sambandho 'py anyatra sann eva bhāṣata, ity ucyate,
 tathā 'pi viṣeṣya-viṣeṣaṇā-nuyogika-pratidyogikatvayor grahe 'sat-khyātiḥ;
 tad-agrahe ca ṣukti-rajatatva-samavāyānūm viṣṇukhalānām eva bhānū-
 'pattyā 'smād-abhiprete vivekā-graha eva paryavasānam ity anyathā-
 10 khyāti-vaco-vyāghāta eva; viṣiṣṭa-bhramasyāi 'vā 'nyathā-khyāti-ṣadbā-
 'rthatvād iti. api ca jñānasyā 'rtha-vyabhicāritve (jñānenā 'rtha-siddhir)
 iti sva-vaco vyāhanyeta. tad uktam:

“jñānasya vyabhicāritve viṣvāsaḥ kiṃ-nibandhana?” iti.

etad-upapatty-artham kalpanā-sahasre tu gāuraveṇa lāghavād asaṃ-
 15 sargā-graha evo 'bhaya-siddho vyavahāra-hetutayā kalpayitum yukta iti.
 kiṃ ca jñānatvū-viṣeṣeṇa jñānayor bādhyā-bādhaka-bhāve niyāmakā 'dy-
 abhāvaḥ ce 'ti dik.

“nā 'tvaṃ-bādha” iti pūrvo-ktam vivṛṇvānaḥ sva-siddhāntam upa-
 samharati:

20 sad-asat-khyātir bādha-'bādhāt. 56.

sad-asat-khyātir eva sarveṣāṃ guṇā-dīnām kutaḥ? bādha-'bādhāt.
 tatra svarūpeṇā 'bādhaḥ sarva-vastūnām, nityatvāt; saṃsargatas tu bādhah
 sarva-vastūnām cāitanye 'sti, yathā ṣukty-ādāu buddhi-stha-rajatā-'deḥ,
 sphatikā-'diṣu vā lāuhityā-'des, tadvat. tathā 'vasthābhir api bādho 'khila-
 25 pariṇāminām kālā-'diṣv ity arthaḥ. bādhaḥ ca pratipanna-dharminī niṣe-
 dha-buddhi-viṣayatvam; asattvam tv abhāvah, so 'py adhikarāṇa-svarūpa
 iti.

na ca « sad-asattvayor virodha » iti vācyam; prakūra-bhedenā 'virodhāt.
 yathā hi lāuhityam bimba-rūpeṇa sat sphatika-gūta-pratibimba-rūpeṇa cā
 30 'sad iti drṣṭam, yathā vū rajatām vaṇig-vīthi-stha-rūpeṇa sac chukty-
 adhyasta-rūpeṇa cā 'sat, tathāi 'va sarvaṃ jagat svarūpataḥ sac cāitanyā-
 'dāv adhyasta-rūpeṇa cā 'sad iti. tad uktam:

“arthe hy avidyamāne 'pi saṃsṛtir na nivartate
 dhyāyato viṣayān asya, svapne 'narthā-gamo yathe ” ti.

35 evam evā 'vasthā-bhedenū 'pi sad-asattvam aviruddham. yathā hi
 vṛkṣā-'diḥ prarūdhā 'dy-avasthābhiḥ sann apy aṅkurā-'dy-avasthābhir asan
 bhavati, tathāi 'va prakṛty-ādikaṃ sad-asat-ātmakam iti. tad uktam:

“nityadā hy aṅga bhūtāni bhavanti na bhavanti ca
kalenā lakṣya-vegena sūkṣmatvāt tan na dr̥ṣyata” iti.

etat sūtro-ktam ca prapañcasya sad-asattvaṃ smaryate:

“avyaktaṃ kāraṇaṃ yat, tan nityaṃ sad-asad-ātmakam,
pradhānam prakṛtiḥ ce ’ti yad āhus tattva-cintakā” iti.

etac cā ’smābhir Brahma-mīmāṃsā-bhāṣye Yogavārttike ca prapañ-
citam iti dik.

ayaṃ vicāraḥ paryāptaḥ; idāṃśiṃ ṣabda-vicāraḥ prasaṅgā-gata āgan-
tukatayā ’nte prastūyate:

pratīty-apratītibhyāṃ na sphoṭā-’tmakaḥ ṣabdaḥ. 57.

pratyeka-varṇebhyo ’tiriktaṃ <kalaṣa> ity-ādi-rūpaṃ akhaṇḍam eka-
padaṃ sphoṭa iti yogāir abhyupagamyate, kambu-grīvā-’dy-avayavebhyo
’tirikto ghaṭā-’dy-avayavī ’va; <eko ghaṭa> iti-vad <ekam padam> ity anu-
bhavāt; varṇānāṃ ācū-vinācīṭayā melanā-’rtha-pratyāyakatvā-’sambhavāc
ca. sa ca ṣabda-viṣeṣaḥ padū-’khyo ’rtha-sphuṭi-karaṇāt sphoṭa ity ucyate. 15
sa ṣabdo ’prāmāṇikaḥ. kutaḥ? pratīty-apratītibhyāṃ; sa ṣabdaḥ kim
pratīyate na vā? ādye yena varṇa-samudāyenā ’nupūrvī-viṣeṣa-viṣiṣṭena
so ’bhivyajyate, tasyāi ’vā ’rtha-pratyāyakatvam astu; kim antar-gaḍunā
tena? antye tv ajñātā-sphoṭasya nā ’sty artha-pratyāyana-’caktir iti vyar-
thā sphoṭa-kalpane ’ty arthaḥ. — yathā-katham-cid ekatā-pratyayasyā ’rtha- 20
sādhakatve ca vanā-’der api pratyeka-vṛkṣā-’dibhyo ’tīrekā-’patteḥ; <ekam
vanam> ity-ādy-anubhava-sāmyād iti.

pūrvam vedānāṃ nityatvam pratiśiddham; idāṃśiṃ varṇa-nityatvam
api pratiśedhati:

na ṣabda-nityatvam, kāryatā-pratīteḥ. 58.

<sa evā ’yam ga-kāra> ity-ādi-pratyabhijñā-balād varṇa-nityatvam
na yuktam; <utpanno ga-kāra> ity-ādi-pratyayenā ’nityatva-siddher ity
arthah. pratyabhijñā ca taj-jātīyatā-viśayinī; anyathā ghaṭā-’der api
pratyabhijñāyā nityatā-’patter iti.

ṣaṅkate:

pūrva-siddha-sattvasyā ’bhivyaktir, dīpene ’va ghaṭasya. 59.

«nanu pūrva-siddha-sattākasyāi ’va ṣabdasya dhvany-ādibhir yā ’bhi-
vyaktis, tan-mātram utpatti-pratīter viśayaḥ.» abhivyaktāu dr̥ṣṭānto
<dīpene ’va ghaṭasye> ’ti.

pariharati:

sat-kārya-siddhāntaḥ cet, siddha-sādhanaṃ. 60.

abhivyaktir yady atigatā-vasthā-tyāgena vartamānā-vasthā-lābha ity ucyate, tadā sat-kārya-siddhāntaḥ. tādṛṣa-nityatvaṃ ca sarva-kāryāpām eve 'ti siddha-sādhanaṃ ity arthaḥ.

yadi ca vartamānatayā sata eva jñāna-mātra-rūpiṇy abhivyaktir ucyate,
6 tadā ghaṭā-dīnām api nityatā-patīḥ; ṣaḍeṣv iva ghaṭā-diṣv api kāraṇa-
vyāpāreṇa jñānasyāi 'vo 'tpatti-pratīti-viśayatvāu-cityād iti bhāvaḥ.

ātmā-dvāite pūrvā-nuktam api bādhakam upanyasaniyam ity etad-
artham ātmā-dvāita-nirāsaḥ punar ārabhyate:

nā 'dvāitam ātmano, liṅgāt tad-bheda-pratīteḥ. 61.

10 yady apy ātmanām anyo-nyam bheda-vākya-vad abheda-vākyaṇy api
santi, tathā 'pi nā 'dvāitam, nā 'tyantam abhedaḥ; ajā-di-vākya-sthāiḥ
prakṛti-tyāgā-tyāgā-di-liṅgair bhedasyāi 'va 'siddher ity arthaḥ. na hy
atyantā-bhede tāni liṅgāny upapadyante; āupādhika-bhedena tādṛṣa-vākya-
'papatter asambhavasyo 'ktatvāt. abheda-vākyaṇi tu sāmyā-di-ṣrutya-eka-
15 vākayatayā 'vaidharmyā-di-lakṣaṇā-bheda-paratayo 'papadyante; abhimānā-
'di-nivṛtṭy-anyathā-nupapattyā 'pi tat-paratvā-vadhāraṇāc ce 'ti.

ātmanām abhede liṅgam bādhakam uktam. "ātmāi 've 'dam sarvam,"
"brahmāi 've 'dam sarvam" iti ṣrutya 'tmano 'nātmabhir advāite tu praty-
akṣam api bādhakam asti 'ty āha:

20 **nānā-tmanā 'pi, pratyakṣa-bādhāt. 62.**

anātmanā 'pi bhogyā-prapañcenā 'tmano nā 'dvāitam; pratyakṣeṇā 'pi
bādhāt. ātmanaḥ sarva-bhogyā-bhede ghaṭa-paṭayor apy abhedaḥ syāt;
ghaṭā-deḥ paṭā-dy-abhinna-tmā-bhedāt. sa ca bheda-grāhaka-pratyakṣa-
bādhita ity arthaḥ.

25 ṣiṣya-buddhi-vaiṣāṇādyāya prāptam apy artham viśadayati:

no 'bhābhyām, tenāi 'va. 63.

ubhābhyām samuccitābhyām apy ātmā-nātmabhyām nā 'tyantā-
'bhedaḥ; tenāi 'va hetu-dvayene 'ty arthaḥ.

«nanv evam "ātmāi 've 'dam" ity-ādi-ṣrutinām kā gatiḥ?» iti.
30 tatrā 'ha:

anya-paratvam avivekānām tatra. 64.

avivekānām aviveki-puruṣān prati tatrā 'dvāite 'nya-paratvam upā-
sanā-rthakā-nuvāda ity arthaḥ. loke hi ṣarīra-ṣarīriṇor bhogyā-bhoktroḥ
cā 'vivekenā 'bhedo vyavahriyate ('ham gāuro, 'mamā 'tmā Bhadrāsena)
35 ity-ādiḥ. atas tam eva vyavahāram anūdyā tām eva prati tatho 'pāsanām
ṣrutir vidadhāti sattva-ṣuddhy-ādy-artham iti. ata eva paramā-rtha-
daṣāyām upāśyānām ātmatvam pratiṣedhati ṣrutīḥ:

“yan manasā na manute, yenā 'hur mano matam,
tad eva brahma tvaṃ viddhi, ne 'dam, yad idam upāsata”

ity-ādine 'ti.

advāita-vādināṃ jagad-upādāna-kāraṇam api na sambhavatī 'ty āha :

nā 'tmā nā 'vidyā no 'bhayaṃ jagad-upādāna-kāraṇaṃ, niḥ- 5
saṅgatvāt. 65.

kevala ātmā ātmā-ṛitā vā 'vidyā samuccitaṃ vā kapāla-dvaya-vad
ubhayaṃ na jagad-upādānaṃ sambhavati; ātmano 'saṅgatvāt. saṅgā-
'khyo hi yaḥ saṃyoga-viṣeṣas, tenāi 'va dravyāṇāṃ vikāro bhavati. ato
'saṅgatvāt kevalasyā 'tmano 'dvitīyasya no 'pādānatvaṃ nā 'vidyā-dvārā 10
'pi sambhavati; asaṅgatvenā 'vidyā-yogasya prāg eva nirastatvāt; avidyāyā
adravyatvena dravyo-pādānatvā-yogāc ca; dravyatve tayāi 'va dvāita-
prasaṅgāc ca. kiṃ cā 'vidyāyā upādānatvaṃ kvā 'py adṛṣtam; ṣukti-
rajatā-di-sthale hy avidyā nimittam iṣyate, mana evo 'pādānam; tad-
dhetoḥ saṃskārasya mano-dharmatvād iti. pratyeko-pādānatva-vad evo 15
'bhayo-pādānatvaṃ apy asaṅgatvād evā 'sambhavī 'ty arthaḥ. Brahma-
mīmāṃsāyāṃ tv avidyā 'dravya-rūpā puruṣā-ṛitā gagane vāyu-vad iṣyate,
tādṛṣā-vidyā-dvārā ca brahmaṇo 'dhiṣṭhāna-kāraṇatvaṃ eva. tac cā
'smābhir apy anumanyate; asmad-ukta-prakṛter eva tāir avidyātvena
paribhāṣaṇāt; ātmā-rthatayā prapañcasyā 'tmany evā 'dhiṣṭhāne prakṛty- 20
upādānatva-svikāra-sāmyāc ca. viṣeṣas tv ayam eva, yat tāiḥ saṃkalpa-
pūrvikā prakṛter api pravṛttir iṣyate, 'smābhis tu ne 'ti. tāiḥ co 'ktam
avibhāgenā 'dvāitam asmākam apī 'ṣṭam eva. “sad eva, sāumye, 'dam
agra āsīd, ekam evā 'dvitīyam” ity-ādi-ṣṛutyā 'pi cā 'vibhāga-rūpam evā
'dvāitam pratipādyate; “na tu tad dvitīyam asti, tato 'nyad vibhaktam, 25
yat paçyed” iti ṣṛuty-antarāt. tathā co 'ktam :

“āsīj jñānam atho artha ekam evā 'vikalpitam;
taylor ekataro hy arthaḥ prakṛtiḥ co 'bhayā-tmikā,
jñānaṃ tv anyatamo bhāvaḥ, puruṣaḥ so 'bhidhīyata” iti.

avikalpitam avibhaktam. tasmād Vedāntānāṃ akhaṇḍā-tmā-dvāitaṃ nā 30
'rthaḥ. tathā 'py ādhunikā vedāntino 'tratya-pūrvapakṣa-jātam eva
Brahma-mīmāṃsā-siddhāntatayā kalpayanti. tat tu Brahma-sūtrā-nuk-
tatvena praty-uta tad-virodhena cā 'smābhis tatrāi 'va nirākṛtam iti. atra
ca Brahma-mīmāṃsā-siddhānto nā dūṣyate, 'pi tu Vedānteṣv āpātataḥ
sambhāvito 'rtha eva nirākṛiyata iti smartavyam. evam uttara-sūtreṣv 35
api.

prakāṣa-svarūpa ātme 'ti svayaṃ siddhāntitam. tatra “vijñānam
ānandam brahme” 'ti ṣṛuter «ānando 'py ātmanaḥ svarūpam» iti pūrva-
pakṣaṃ nirākaroti :

nāi 'kasyā 'nanda-cid-rūpatve, dvayor bhedāt. 66.

eka-dharminā ānanda-cāitanyo-'bhaya-rūpatvaṃ na bhavati; duḥkha-jñāna-kāle sukhā-'nanubhavana sukha-jñānayoḥ bhedād ity arthaḥ. na ca «jñāna-viśeṣaḥ sukham» iti vaktum śakyate; ātma-svarūpa-jñānasyā
5 'khaṇḍatvāt. ata eva cāitanyā-'nubhava-kāle sukhasyā 'varaṇam api vaktum na śakyate; akhaṇḍatvenā 'nandā-'varaṇe <duḥkham jñānāmī> 'ty anubhavā-'nupapatteḥ. na hy ātmano 'ṅga-bhedo 'sti, yenā 'nandā-'ṅgā-'varaṇe 'pi cāitanyā-'ṅgo bhāyād iti. na ca «ṣṛuṭi-balenāi 'te 'sat-tarkā» iti vācyaṃ; “nā 'nandaṃ na nirānandaṃ” ity-ādi-ṣṛuṭyā

10 “aduḥkham asukham brahma bhūta-bhavya-bhavā-'tmakam”

ity-ādi-smṛtyā cā 'nandā-'bhāvasyā 'pi pratipāditatvena tarkasyāi 'vā 'trā 'darta-vyativāt; niśedha-ṣṛuter eva balavattvaśya ṣṛutyāi 'vo 'ktatvāc ca; anyathā satya-saṃkalpatvā-'di-ṣṛutibhir ātmana icchā-'di-dharmāṇām api prasaṅgād iti.

15 «nanv evaṃ ānanda-rūpatā-ṣṛuteḥ kā gatiḥ?» tatrā 'ha:

duḥkha-nivṛtter gāuṇaḥ. 67.

duḥkha-nivṛtṭyā 'tmani ṣṛāuta ānanda-ṣabdo gāuṇa ity arthaḥ. guṇaḥ cā 'tra parama-priyatvaṃ; “tat preyaḥ putrād” ity-ādi-ṣṛuṭi-yukty-anubhavāir ātmanaḥ parama-priyatva-siddher iti bhāvaḥ. tad uktam:
20 “sukham duḥkha-sukhā-'tyaya” iti. “na nirānandaṃ” iti ṣṛuṭis tv āupādhikā-'nanda-parū, satya-saṃkalpatvā-'di-ṣṛuṭi-vad iti. yat tu nir-upādhī-priyatvenā 'tmanaḥ sukha-rūpatvā-'numānaṃ kaṣcid āha, tan na; duḥkhā-'bhāva-rūpatayā 'pi premo-'papatteḥ; sukhatvā-'di-vad ātmatvasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā-'patter iti.

25 gāuṇa-prayoge bijam āha:

vimukti-praśaṃsā mandānām. 68.

mandān ajñān prati duḥkha-nivṛtti-rūpām ātma-svarūpa-muktim sukhatvena ṣṛutiḥ stāuṭi prarocanā-'rtham ity arthaḥ.

antaḥkaraṇo-'tpatteḥ pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava-
30 pūrvapakṣam apākaroti:

na vyāpakatvaṃ manasaḥ, karaṇatvād indriyatvād vā. 69.

manaso 'ntaḥkaraṇa-sāmānyasya na vibhutvaṃ, karaṇatvād, vāsy-ādivat. vā-ṣabdo vyavasthita-vikalpe: indriyatvād apy antaḥkaraṇa-viśeṣasya tṛtīyasya na vibhutvaṃ ity arthaḥ. deha-vyāpi-jñānā-'dikam tu madhyama-
35 parimāṇenāi 'vo 'papadyata iti.

atrā 'prayojakatva-ṣaṅkāyām anukūla-tarkam āha:

sakriyatvād, gati-ṛuteḥ. 70.

ātmano lokā-'ntara-gamana-ṣravaṇena tad-upādhi-bhūtasyā 'ntaḥkara-
ṇasya sakriyatve siddhe na vibhutvaṃ sambhavatī 'ty arthaḥ.

kāryatvo-'papattaye manaso niravayavatvam api nirākaroti :

na nirbhāgatvaṃ, tad-yogād, ghaṭa-vat. 71.

5

tac-chabdaḥ pūrva-sūtra-sthe-'ndriyam parāmṛcati. manaso na nirava-
yavatvam, aneke-'ndriyeṣv ekadā yogāt, kiṃ tu ghaṭa-van madhyama-
parimāṇaṃ sāvayavam ity arthaḥ. kāraṇā-'vasthaṃ cā 'ntaḥkaraṇam aṇv
eve 'ti bōdhyam.

manaḥ-kālā-'dīnāṃ nityatvam pratiśedhati :

10

prakṛti-puruṣayor anyat sarvam anityam. 72.

sugamam. — kāraṇā-'vasthaṃ cā 'ntaḥkaraṇā-'kāṣā-'dikam prakṛtir evo
'cyate, na tu buddhy-ādikam ; vyavasāyā-'dy-asādhāraṇa-dharmā-'bhāvāt.

« nanu

“māyāṃ tu prakṛtiṃ vidyān, māyinaṃ tu mahe-'ṣvaram ;
asyā 'vayava-bhūtāis tu vyāptaṃ sarvam idaṃ jagad ”

16

ity-ādi-ṣṛutibhiḥ pum-prakṛtyor api sāvayavatvād anityatvam » iti. tatrā
'ha :

na bhāga-lābho bhāgino, nirbhāgatva-ṛuteḥ. 73.

bhāginaḥ puruṣasya pradhānasya cā 'vayavo na yujyate ; niravayava- 20
tva-ṛuteḥ

“niṣkalaṃ niṣkriyaṃ cāntaṃ niravadyaṃ nirañjanam ”

ity-ādine 'ty arthaḥ. ukta-ṣṛutiḥ cā 'kāṣa-jalayor iva pitā-putra-cetanayor
iva cā 'vibhāga-mātreṇā 'ñā-'ñi-bhāvam bodhayatī 'ti.

duḥkha-nivṛttir mokṣa ity uktam. tad-avadhāraṇāya tatra mokṣe 25
pareṣāṃ matāni nirākaroti :

nā 'nandā-'bhiviyaktir muktir, nirdharmatvāt. 74.

ātmany ānanda-rūpo 'bhiviyakti-rūpaḥ ca dharmo nā 'sti ; svarūpaṃ ca
nityam eve 'ti na sādhana-sādhyam. ato nā 'nandā-'bhiviyaktir mokṣa ity
arthaḥ. ānandā-'bhiviyaktiḥ ca Brahma-lokā-'dāu gāuṇī muktir eve 'ti 30
bhāvaḥ ; anyathā “vidvān harṣa-ṣokāu jahātī ” 'ti ṣṛuti-virodhāt. kiṃ cā
'bhiviyakter ātma-dharmatve 'pi sā kiṃ nityā 'nityā vā ? ādye siddhatvenā
'puruṣārthatvam ; antye janya-bhāvasya vināṣitayā mokṣasya nāṣā-'pattiḥ.
tasmād « ānandā-'bhiviyaktir mukhya-mokṣa » iti navīna-vedāntināṃ apa-
siddhānta eve 'ti dik.

35

na viṣeṣa-guṇo-'cchittis, tadvat. 75.

- ageṣa-viṣeṣa-guṇo-'chedo 'pi na muktiḥ; tadvat, nirdharmatvād eve 'ty arthaḥ. « nanu tarhi duḥkha-nivṛttir eva katham mokṣa uktaḥ; duḥkhā-'bhāvasyā 'pi dharmatvād? » iti cen, na; asmābhir bhogyatā-sambandhenāi 'va duḥkhā-'bhāvasya puruṣārthatā-vacanād iti.

na viṣeṣa-gatir niṣkriyasya. 76.

Brahma-loka-gatir api na mokṣaḥ; ātmano niṣkriyatvena gaty-abhāvāt. liṅga-ṇarirā-'bhyupagame ca na mokṣo ghaṭata ity arthaḥ.

nā 'kāro-'parāgo-'cchittih, kṣaṇikatvā-'di-doṣāt. 77.

- 10 « kṣaṇika-jñānam evā 'tmā, tasya viṣayā-'kāratā bandhas, tad-vāsanā-'khyo-'parāgasya nāḥo mokṣa » iti yan nāstika-matam, tad api na; kṣaṇikatvā-'di-doṣeṇa mokṣasyā 'puruṣārthatvād ity arthaḥ.

nāstikasyāi 'va mukty-antaram dūṣayati:

na sarvo-'cchittir apuruṣārthatvā-'di-doṣāt. 78.

- 15 jñāna-rūpasyā 'tmanaḥ sāmāgryeṇāi 'vo 'cchittir api na mokṣaḥ; ātmanāḥasya loke puruṣārthatvā-'darṇanā-'dibhya ity arthaḥ.

evam cūnyam api. 79.

jñāna-jñeyā-'tmakū-'khila-prapañca-nāḥo 'py evam ātma-nāḇeṇā 'puruṣārthatvān na mokṣa ity arthaḥ.

- 20 saṃyogāḇ ca viyogā-'ntā ity na deḇā-'di-lābho 'pi. 80.

prakṛṣṭa-deḇa-dhanā-'ṅganā-'di-svāmyam api na mokṣo, yataḥ

“saṃyogāḇ ca viyogā-'ntā, maraṇā-'ntam ca jīvanam”

ity ḇrūyata ity arthaḥ. tathā ca vināḇitvāt svāmyam na muktir ity.

na bhāgi-yogo bhāgasya. 81.

- 25 bhāgasyā 'ṇḇasya jīvasya bhāḇiny aṇḇini paramā-'tmani layo na mokṣaḥ; « saṃyogā hi viyogā-'ntā » ity-ukta-hetoḥ; iḇvarā-'nabhyupagamāc ca; tathā sva-layasyā 'puruṣārthatvāc ce 'ty arthaḥ.

nā 'ṇimā-'di-yogo 'py, avaḇyambhāvitvāt tad-ucchitter, itara-yoga-vat. 82.

- 30 aṇimā-'dy-āiḇvarya-sambandho 'pi na muktiḥ; āiḇvarya-'ntara-sambandha-vad eva tasyā 'py uccheda-niyamād ity arthaḥ.

« itara-viyoga-vad » ity pāṭhe tū 'cchittāv ayaṃ drṣṭāntaḥ.

ne 'ndrā-'di-pada-yogo 'pi, tadvat. 83.

Indrā-'dy-āiṣvarya-lābho 'pi na muktiḥ; itarāi-'ṣvarya-vat kṣayaṣṣṭutvād ity arthaḥ.

indriyāṇām āhamkārikatvam yad uktam, tatra para-vipratipattim nirākaroti: 5

na bhūta-prakṛtitvam indriyāṇām, āhamkārikatva-ṣruteḥ. 84.

sugamā yojanā. — pūrvam sva-siddhānto 'vadhṛtaḥ; asmiṇṣ cā 'dhyāye para-pakṣo nirākriyata ity apāunaruktyam.

ṣakty-ādikam api tattvam astī 'ty āçayena pareṣām padārtha-pratiniyamam tan-mātra-jñānām muktim ca nirākaroti: 10

na ṣaṭ-padārtha-niyamas-tad-bodhān muktiḥ ca. 85.

« dravya-guṇa-karma-sāmānya-viṣeṣa-samavāyā eva padārthā » iti yad vāiṣeṣikāṇām niyamo, yaç ca « taj-jñānām mokṣa » ity abhyupagamaḥ, so 'prāmāṇikaḥ; ṣakty-ādy-atirekāt; pṛthivy-ādi-nava-dravyebhyaḥ prakṛter atirekāc ca; tathā prakṛti-vivekād eva mokṣasyo 'ktatvād ity arthaḥ. 15
gandhā-'di-mattvenai 'va hi pṛthivy-ādi-vyavahārō, gandhā-'diç ca sāmāyā-'vasthāyām nā 'sti. ataḥ pṛthivītvā-'di-jātir api ghaṭatvā-'di-vat kārya-mātra-vṛttir iti. tad uktam:

“nā 'ho, na rātrir, na nabho, na bhūmir,
nā 'sīt tamo jyotir abhūn, na cā 'nyat
ṣabdā-'di buddhy-ādy-upalabhyam; ekam
prādhānikam brahma pumāns tadā 'sīd ” iti. 20

ṣoḍaṣā-'diṣv apy evam. 86.

nyāya-pāçupatā-'di-mateṣu ṣoḍaṣā-'diṣv api na niyamo, na vā tanmātra-jñānām muktiḥ; ukta-rūpeṇa padārthā-'dhikyād ity arthaḥ. asman-mate 25
tu nityam padārtha-dvayam eva; nityā-'nitya-sādhāraṇās tu padārthāḥ pañca-viṇṣatir eve 'ti niyamaḥ. pañca-viṇṣati-dravyeṣv eva guṇa-karma-sāmānya-ṣakty-ādīnām antarbhāva iti.

pañca-bhūtānām pūrvo-'kta-kāryatvo-'papatty-arthaṁ vāiṣeṣikā-'dy-abhyupagatam pāṛthivā-'dy-aṇu-nityatvam apākaroti: 30

nā 'ṇu-nityatā, tat-kāryatva-ṣruteḥ. 87.

pṛthivy-ādy-aṇūnām nityatā nā 'sti; teṣām aṇūnām api kāryatva-ṣrutir ity arthaḥ. yady apy asmābhiḥ sā ṣrutir na dṛçyate, kāla-luptatvā-'dinā, tathā 'py ācārya-vākyān Manu-smaraṇāc cā 'numeyā; yathā Manuḥ:

“aṇvyo mātṛā viṇṣiṇyo daçā-'rdhānām ca yāḥ smṛtāḥ,
tābhiḥ sārddham idam sarvaṁ sambhavaty anupūrvaç ” iti. 35

dāṣā-rdbhānām prthivy-ādi-pañca-bhūtānām. na cā «'tra vākye 'ṇu-ṣabdēna dvyaṇukā-dy eva grāhyam» iti vācyam; samkoce pramāṇā-bhāvād iti. atrā 'ṇu-ṣabdo bhūta-paramā-ṇu-para eva. vāiṣeṣikā-dy-abhimataṃ ca tasya nityatvam anena sūtreṇa nirākriyate, na tv aṇu-parimāṇa-dravya-sāmānyasya nityatvam; rajo-guṇasya cāñicalyā-nurodhenā 'ṇutva-siddheḥ; madhyama-parimāṇatve nityatvasya vibhutve ca kriyāyā anupapatter iti.

«nanu niravayavasya paramā-ṇoḥ katham kāryatvaṃ ghaṭate?» tatrā 'ha:

na nirbhāgatvaṃ, kāryatvāt. 88.

- 10 ṣṛuti-siddha-kāryatvā-nyathā-nupapattiyā prthivy-ādy-aṇūnām na nir-
avayavatvam ity arthaḥ. ata eva tanmātrā-khya-sūkṣma-dravyāṇy eva
pārthivā-dy-aṇūnām avayavā iti Pātañjala-bhāṣye Vyāsa-devāiḥ pratipādi-
tam. «prthivī-paramā-ṇur, jala-paramā-ṇur» ity-ādi-vyavahāras tu prthivy-
ādīnām apakarṣa-kāṣṭhā-bhiprāyeṇai 'va. ataḥ prakṛti-paryantam aṇutve
15 'pi na kṣatir iti. yady api tanmātreṣv api gandhā-dy asti, tathā 'pi tasyā
'pratyakṣatayā na prthivītvā-di-niyāmakatvam; vyakta-ṣānta-ghorā-di-
viṣeṣavato vyakta-gandhā-der eva prthivītvā-di-siddheḥ. ato na tan-
mātrāṇi prthivy-ādayaḥ. teṣu ca sūkṣma-bhūta-vyavahāro bhūta-sākṣāt-
kāraṇatvā-dināi 've 'ty api bodhyam.

- 20 «prakṛti-puruṣa-sākṣātkāro na sambhavati; rūpasya dravya-sākṣātkāra-
hetutvād » iti nāstikā-kṣepaṃ nirākaroti:

na rūpa-nibandhanāt pratyakṣa-niyamaḥ. 89.

- rūpād eva nimittāt pratyakṣate 'ti niyamo nā 'sti; dharmā-dinā 'pi
sākṣātkāra-sambhavād ity arthaḥ. vyañjakā-niyamasyā 'ñjanā-dāu drṣṭa-
25 tvenā 'doṣatvāt. ato bahir-dravya-lāukika-pratyakṣam praty evo 'dbhūta-
rūpaṃ vyañjakam iti bhāvyaḥ.

«nanv evaṃ kim aṇu-parimāṇaṃ vastv asti, na ve?» 'ty ākāṅkṣāyām
parimāṇa-nirṇayaṃ karoti:

na parimāṇa-cāturvidhyaṃ, dvābhyāṃ tad-yogāt. 90.

- 30 aṇu mahad dīrghaṃ hrasvam iti parimāṇa-cāturvidhyaṃ nā 'sti, dvāi-
vidhyaṃ tu vartata eva; dvābhyāṃ tad-yogāt, dvābhyāṃ evā 'ṇu-mahat-
parimāṇābhyāṃ cāturvidhya-sambhavād ity arthaḥ. mahat-parimāṇasyā
'vāntara-bhedāv eva hi hrasva-dīrghāu; anyathā vakrā-di-rūpāiḥ parimāṇā-
'nantya-prasaṅgād iti.
35 tatrā 'sman-naye 'ṇu-parimāṇam ākāṣasya kāraṇaṃ guṇa-viṣeṣaṃ var-
jayitvā bhūte-ndriyāṇām mūla-kāraṇeṣu sattvā-di-guṇeṣu mantavyam.

anyatra yathā-yogyam madhyamā'di-parama-mahattvā-'nta-parimāṇāni, tāni ca mahattvasyāi 'vā 'vāntara-bhedā iti.

puruṣāi-'katvaṃ sāmānyene 'ti kaṇṭhata evo 'ktam, prakṛter ekatvaṃ sāmānyene 'ty arthād uktam. tad-arthaṃ sāmānyeṣu nāstika-vipratipattiṃ nirākaroti:

anītyatve 'pi sthiratā-yogāt pratyabhijñānaṃ sāmānyasya. 91.

vyaktīnām anītyatve 'py asthiratve 'pi <sa evā 'yam ghaṭa> iti sthiratā-yogena yat pratyabhijñānaṃ, tat sāmānyasya; sāmānya-viṣayakam eva tat pratyabhijñānaṃ ity arthaḥ.

tasmān na sāmānyā-'palāpo yukta ity āha:

na tad-apalāpas, tasmāt. 92.

sugamam.

« nanv a-tad-vyāvṛtti-rūpenā 'bhāvenāi 'va pratyabhijño 'papādanīyā, sāi 'va ca sāmānya-ṣabdā-'rtho 'stu? » tatrā 'ha:

nā 'nya-nivṛtti-rūpatvam, bhāva-pratīteḥ. 93.

<sa evā 'yam> iti bhāva-pratyayān nivṛtti-rūpatvaṃ na sāmānyasye 'ty arthaḥ. anyathā hi <nā 'yam aghaṭa> ity eva pratīyeta. kiṃ cā 'nya-vyāvṛtti-ṣabdasyā 'ghaṭa-vyāvṛttir ity artho vācyaḥ; tatrā 'ghaṭatvaṃ ghaṭa-sāmānya-bhinnatvaṃ iti sāmānyā-'bhyupagama evā 'patita iti.

« nanu sādṛṣya-nibandhanā pratyabhijñā bhaviṣyati. » tatrā 'ha:

na tattvā-'ntaraṃ sādṛṣyam, pratyakṣo-'palabdheḥ. 94.

bhūyo-'vayavā-'di-sāmānyād atiriktam na sādṛṣyam asti; pratyakṣata eva sāmānya-rūpatayo 'palambhād ity arthaḥ.

« nanu svābhāvikī ṣaktir eva sādṛṣyam astu, na tu tat sāmānyam » ity ācāṅkāṃ apākaroti:

nija-ṣakty-abhivyaktir vā, vāiṣiṣṭyāt tad-upalabdheḥ. 95.

vastunaḥ svābhāvika-ṣakti-viṣeṣo-'tpādo 'pi na sādṛṣyam; ṣakty-upalabdhitaḥ sādṛṣyo-'palabdhher vilakṣaṇatvāt. ṣakti-jñānaṃ hi nā 'nyadharmin-jñāna-sāpekṣam; sādṛṣya-jñānaṃ punaḥ pratiyogi-jñānaṃ apeksate, 'bhāva-jñāna-vad iti jñānayor vāilakṣaṇyam ity arthaḥ; sādṛṣyasya kādā-30 citkasyā 'pi darṣanāt. yāvad-dravya-sthāyi-ṣakti-vyāvartanāyā 'bhivyakti-padam iti.—kiṃ ca dharmināḥ ṣakti-sāmānyam na sādṛṣyam; bālyā-'vasthāyām api yuva-sādṛṣyā-'patteḥ; kiṃ tu yuvā-'di-kālīnaḥ ṣakti-viṣeṣo yuvā-'di-sādṛṣyam iti vaktavyam. tathā ca prati-vyakty-ananta-ṣakti-kalpanā-'pekṣayā sarva-vyaktyi-sādhāraṇāi-'ka-sāmānya-kalpanāi 'va yukte 'ti. 35

«nanu tathā 'pi ghaṭā-'di-samjñakatvam eva ghaṭa-vyaktīnām anyo-
'nyam sādṛṣyam astu; evam paṭā-'dīnām api. tathā ca tenāi 'vā 'nugata-
pratyayo-'papattāv alam sāmānyena.» tatrā 'ha:

na samjñā-samjñi-sambandho 'pi. 96.

- 5 yathoktaḥ samjñā-samjñīnoḥ sambandho 'pi na sādṛṣyam; vāciṣṭyāt
tad-upalabdher eve 'ty arthaḥ; samjñā-samjñi-bhāvam ajānato 'pi sādṛṣya-
jñānād iti.

api ca:

na sambandha-nityato, 'bhayā-'nityatvāt. 97.

- 10 samjñā-samjñīnor anityatvāt tat-sambandhasyā 'pi na nityatā. ataḥ
katham tenā 'tīta-vastu-sādṛṣyam vartamāna-vastuni syād? ity arthaḥ.

«nanu sambandhy-anityatve 'pi sambandho nityaḥ syāt; kim atra
bādhakam?» tatrā 'ha:

nā 'jaḥ sambandho, dharmi-grāhaka-māna-bādhāt. 98.

- 15 kādācitka-vibhāge saty eva sambandhaḥ sidhyati; anyathā vakṣya-
māna-rītyā svarūpeṇāi 'vo 'papattāu sambandha-kalpanā-'navakāṣāt. sa
ca kādācitko vibhāgo na sambandha-nityatve sambhavati; ataḥ sambandha-
grāhaka-pramāṇeṇāi 'va bādhān na nityaḥ sambandha ity arthaḥ.

- «nanv evam nityayor guṇa-guṇīnor nityaḥ samavāyo no 'papadyeta.»
20 tatrā 'ha:

na samavāyo 'sti, pramāṇā-'bhāvāt. 99.

sugamam.

«nanu vāciṣṭya-pratyakṣam viṣiṣṭa-buddhy-anyathā-'nupapattiḥ ca
pramāṇam.» tatrā 'ha:

- 25 ubhayatrā 'py anyathā-siddher na pratyakṣam anumānam vā.
100.

- ubhayatrā 'pi vāciṣṭya-pratyakṣe tad-anumāne ca svarūpeṇāi 'vā
'nyathā-siddher na tad ubhayaṁ samavāye pramāṇam ity arthaḥ. ayam
bhāvaḥ: yathā samavāya-vāciṣṭya-buddhiḥ samavāya-svarūpeṇāi 've
30 'śyate, 'navasthā-bhayaṁ iti, tatra pratyakṣā-'numāne anyathā-siddhe, evam
guṇa-guṇī-prabhīnām viṣiṣṭa-buddhir api guṇā-'di-svarūpeṇāi 've 'śyatām.
atas tatrā 'pi pratyakṣā-'numāne anyathā-siddhe iti.

- «nanv evam saṁyogo 'pi na sidhyati; bhūtalā-'dāu ghaṭā-'di-praty-
ayasyā 'pi svarūpeṇāi 'vā 'nyathā-siddher» iti cen, na; viyoga-kāle 'pi
35 bhūta-ghaṭayoh svarūpa-tādvasthyena viṣiṣṭa-buddhi-prasaṅgāt. sam-
avāya-sthale ca samavetasya kadā-'pi svā-'grāya-viyogo nā 'stī 'tī nā 'yam
doṣaḥ.

kaṣcit tu tādātmya-sambandhenā 'tra samavāyasyā 'nyathā-siddhim āha. tan na; ṣabda-mātra-bhedāt. tādātmyam hy atra nā 'tyantam vaktavyam; guṇa-viyoge 'pi guṇi-sattvāt; vāiṣṭhya-pratyayāc ca. kim tu bheda-bheda-buddhi-niyāmakam sambandha-viṣeṣa evā 'gatyā vaktavyam. tathā ca tasya samavāya iti vā tādātmyam iti vā nāma-mātram bhinnam. 5 sambandhi-dvayā-tiriktam sambandhas tu siddha eve 'ti. yadi ca tādātmyam svarūpam evo 'cyate, tadā 'smābhir api tad evo 'ktam iti ṣabda-mātra-bheda iti. kim ca tādātmyasya bheda-buddhi-niyāmakatvam dṛṣṭam <ghaṭo dravyam> ity-ādāu, na tv ādhārā-dheya-bhāva-buddhi-niyāmakatvam api; <ghaṭasya dravyam> ity-ādy-ananubhavāt. ato dravyatvā-dikam eva 10 dravyā-di-tādātmyam. tataḥ ca katham ādhārā-dheya-bhāva-buddhi-niyāmakatayā parāir iṣṭam samavāya-sambandhas tādātmyena caritārtham syāt; tantv-ādāu paṭatvā-dyābhāvād iti.

prakṛteḥ kṣobhāt prakṛti-puruṣa-saṃyogas, tasmāt sṛṣṭir iti siddhāntaḥ. tatrā 'yam nāstikānām ākṣepaḥ: «nā 'sti kṣobhā-khyā kasyā-pi kriyā. 15 sarvaṃ vastu kṣaṇikam; yatro 'tpadyate, tatrāi 'va vinaṣyati 'ty ato na deṣā-ntara-saṃyogo-nneyā kriyā sidhyati» 'ti. tatrā 'ha:

nā 'numeyatvam eva kriyāyā, nediṣṭhasya tat-tadvator evā 'parokṣa-pratīteḥ. 101.

na kevalam deṣā-ntara-saṃyogā-dinā kriyāyā anumeyatvam eva, yato 20 nediṣṭhasya nikāṣa-sthasya dṛṣṭuḥ kriyā-kriyāvatoḥ pratyakṣeṇā 'pi pratītir asti <vrkṣaḥ calatī> 'ty-ādir ity arthaḥ.

trītiyā-dhyāye ṣarīrasya pāñcabhāutikatvā-di-rūpāir mata-bhedā evo 'ktā, na tu viṣeṣo 'vadrhataḥ. teṣv atra para-pakṣam pratiśedhati:

na pāñcabhāutikam ṣarīram, bahūnām upādānā-'yogāt. 102. 25

bahūnām bhinna-jātīyānām. ṣeṣam sugamam. bhinna-jātīyānām co 'pādānatvam ghaṭa-paṭā-di-sthale na dṛṣṭam iti sajātīyam evo 'pādānam. itarac ca bhūta-catuṣṭayam upaṣṭambhakam ity āçayena pāñcabhāutika-vyavahārah. etena dvi-tri-catur-bhāutikatva-pakṣā nirastāḥ. eko-'pādā-nakatve 'pi prthivy evo 'pādānam sarva-ṣarīrasye 'ti vakṣyati. 30

«sthūlam eva ṣarīram» iti kecit. tan nirākaroti:

na sthūlam iti niyama, ātīvāhikasyā 'pi vidyamānatvāt. 103.

indriyā-ṣrayatvam ṣarīratvam;

“yan mūrty-avayavāḥ sūkṣmās tasye 'māny āçrayanti ṣaṭ, tasmāc charīram ity āhus tasya mūrtim manīṣiṇa”

35

iti Manu-vākyāt. etādrām ca ṣarīram sthūlam pratyakṣam eve 'ti na niyamaḥ. kutaḥ? ātīvāhikasyā 'pratyakṣatayā sūkṣmasya bhāutikasya

ṇarīrā-’ntarasyā ’pi sattvād ity arthaḥ. lokāl lokā-’ntaram liṅga-deham
ativāhayatī ’ty ātivāhikam; bhūtā-’ṇayatām vinā citrā-’di-val liṅga-dehasya
gamanā-’nupapatteḥ prāḡ evo ’ktatvāt. idam ca sūtram tasyāi ’va spaṣṭi-
karāṇa-mātrā-’rtham. liṅgasya ca ṇarīratvam, bhogū-’ṇayatayā puruṣa-
5 pratibimbā-’ṇayatayā ve ’ti bodhyam. ātivāhika-ṇarīre ca pramāṇam

“aṅguṣṭha-mātraḥ puruṣo ’ntar-ātmā sadā janānām hṛdaye samniviṣṭaḥ,”

“aṅguṣṭha-mātram puruṣam niṣeakārṣa balād yama ”

iti ṇṛuti-smṛtī. na hi liṅga-ṇarīrasya sakala-ṇarīra-vyāpinaḥ svato ’ṅguṣṭha-
mātratvam sambhavati. ata ādhārasyā ’ṅguṣṭha-mātratvam arthāt sidhyati.
10 yathā dīpasya sarva-grha-vyāpitve ’pi kalikā-’kāratvam, tāila-varty-ādi-
sūkṣmā-’ṅgasya daṇo-’pari sampiṇḍitasya pārthiva-bhāḡasya kalikā-’kāra-
tayā, tathāi ’va liṅga-dehasya deha-vyāpitve ’py aṅguṣṭha-parimāṇatvam;
svā-’ṇaya-sūkṣma-bhūtasyā ’ṅguṣṭha-parimāṇatvenā ’numeyam iti.

golakebhyo ’tiriktānī ’ndriyāṇi prāḡ uktāni. tad-upapādanāye ’ndriyā-
15 ṇām aprāpta-prakāṇakatvam nirākaroti :

**nā ’prāpta-prakāṇakatvam indriyāṇām, aprāpteḥ sarva-prāpter
vā. 104.**

svā-’sambaddhā-’rthānī ’ndriyāṇi na prakāṇayanti; aprāpteḥ, pradīpā-
’dīnām aprāpta-prakāṇakatvā-’darṇanāt; aprāpta-prakāṇakatve vyavahitā-
20 ’di-sarva-vastu-prakāṇakatva-prasaṅḡac ce ’ty arthaḥ. ato dūra-stha-sūryā-
’di-sambandhā-’rtham golakā-’tiriktam indriyam iti bhāvaḥ. karāṇānām cā
’rtha-prakāṇakatvam puruṣe ’rtha-samarpaṇa-dvārāi ’va, svato jādavāt,
darpaṇasya mukha-prakāṇakatva-vat. athavā ’rtha-pratibimbo-’dgrahaṇam
evā ’rtha-prakāṇakatvam iti.

25 « nanv evam cakṣuṣas tāijasatvam eva yuktam; tejasa eva kirāṇa-
rūpeṇā ’ṇu dūrā-’pasarpaṇa-darṇanād » iti ṇāṅkām nirākaroti :

na tejo-’pasarpaṇāt tāijasam cakṣur, vṛttitas tat-siddheḥ. 105.

tejaso ’pasarpaṇam drṣṭam iti kṛtvā tāijasam cakṣur na vācyam.
kutaḥ? atāijasatve ’pi prāṇa-vad eva vṛtti-bhedenā ’pasarpaṇo-’patter
30 ity arthaḥ. yathā hi prāṇaḥ ṇarīram asaṁtyajyāi ’va nāsā-’grād bahiḥ
kiyad-dūram prāṇanā-’khyā-vṛttyā ’pasarati, evam evā ’tāijasa-dravyam api
cakṣur deham asaṁtyajyā ’pi vṛtty-ākhyā-pariṇāma-viṇeṣeṇa jhaṭity eva
dūra-stham sūryā-’dikām praty apasared iti.

« nanv evam-bhūta-vṛttāu kim pramāṇam? » tatrā ’ha :

35 **prāptā-’rtha-prakāṇa-liṅḡād vṛtti-siddhiḥ. 106.**

sugamam.

deham aparityajyā 'pi gamano-'papattaye vṛtteḥ svarūpaṁ darśayati.
bhāga-guṇābhyāṁ tattvā-'ntaraṁ vṛttiḥ, sambandhā-'rthaṁ
sarpatī 'ti. 107.

sambandhā-'rthaṁ sarpatī 'ti hetoḥ cakṣur-āder bhāgo visphuliṅga-vad
vibhaktā-'ṅgo rūpā-'di-vad guṇaḥ ca na vṛttiḥ; kiṁ tu tad-eka-deṣa-bhūtā 5
bhāga-guṇābhyāṁ bhinnā vṛttiḥ; vibhāge hi sati tad-dvārā cakṣuṣaḥ
sūryā-'di-sambandho na ghaṭate, guṇatve ca sarpaṇā-'khyā-kriyā-'nupapatter
ity arthaḥ. etena buddhi-vṛttir api pradīpa-ṣikhā-vad dravya-rūpa eva
pariṇāmaḥ, svacchatayā 'rthā-'kāra-to-'dgrāhī nirmala-vastra-vad iti sid-
dham. 10

« nanv evaṁ vṛttinām dravyatve katham icchā-'di-rūpa-buddhi-guṇeṣu
vṛtti-vyavahāraḥ? » tatrā 'ha;

na dravya-niyamas, tad-yogāt. 108.

vṛttir dravyam eve 'ti niyamo nā 'sti. kutaḥ? tad-yogāt, tatra vṛttāu
yogā-'rtha-sattvāt. “vṛttir vartana-jīvana” iti hi yāugiko 'yaṁ ṣabdaḥ. 15
jīvanaṁ ca sva-sthiti-hetur vyāpāraḥ; “jīva bala-prāṇa-dhāraṇayor” ity
Anuṣāsanāt; <vāigya-vṛttiḥ>, <gūdra-vṛttir> ity-ādi-vyavahārāc ca. tatra
yathā dravya-rūpayā vṛttyā buddhir jīvati, tatthe 'cchā-'dibhir api 'ti te 'pi
vṛttayaḥ; sarva-nirodhenāi 'va citta-maraṇād ity arthaḥ.

indriyāṇāṁ bhāutikatvasyā 'pi ṣraṇāt kadā-cil loka-viṣeṣa-bhedena 20
ṣrutī-vyavasthā ṣaṅkiyeta. tatrā 'ha:

na deṣa-bhede 'py anyo-'pādānatā, 'smad-ādi-van niyamaḥ. 109.

na Brahma-lokā-'di-deṣa-bhedato 'pī 'ndriyāṇāṁ ahaṁkāra-'tirikto-
'pādānakatvaṁ, kiṁ tv asmad-ādīnām bhūr-loka-sthānām iva sarveṣāṁ evā
'haṁkārikatva-niyamaḥ; deṣa-bhedenāi 'kasyāi 'va līṅga-ṣarīrasya saṁcāra- 25
mātra-ṣraṇād ity arthaḥ.

« nanv evaṁ bhāutikatva-ṣrutīḥ katham upapadyatām? » tatrā 'ha:

nimitta-vyapadeṣāt tad-vyapadeṣaḥ. 110.

nimitte 'pi prādhānya-vivakṣayo 'pādānatva-vyapadeṣo bhavati; yathe
'ndhanād agnir iti. ato bhūto-'pādānatva-vyapadeṣa ity arthaḥ. teja-ādi- 30
bhūto-'paṣṭambhenāi 'va hi tad-anugatā-'haṁkāra-c cakṣur-ādī-'ndriyāṇi
bhavanti, yathā pāṛthive-'ndhano-'paṣṭambhena tad-anugatāt tejaso 'gnir
bhavati 'ti. “annamayāṁ hi, sāumya, mana” ity-ādi-ṣrutis tad-ukta-yuktiḥ
cā 'tra pramāṇam.

sthūla-ṣarīra-gataṁ viṣeṣam prasaṅgād avadhārayati:

35

ūṣmajā-'ṇḍaja-jarāyujo-'dbhijja-sāṁkalpika-sāṁsiddhikaṁ ce 'ti
na niyamaḥ. 111.

“teṣāṃ khalv eṣāṃ bhūtānāṃ trīṇy eva bījāni bhavanti: aṇḍa-jam
jīva-jam udbhij-jam” iti ṣrutāv aṇḍa-jā'-di-rūpaṃ ṣarīra-trāi-vidhyam
prāyikā'-bhīprāyeṇo 'ktaṃ, na tu niyamaḥ; yata ūṣma-jā'-di-ṣaḍvidham
eva ṣarīram bhavatī 'ty arthaḥ. tatro 'ṣma-jā dandaçūkā'-dayaḥ; aṇḍa-jāḥ
5 pakṣi-sarpā'-dayaḥ; jarāyu-jā manuṣyā'-dayaḥ; udbhij-jā vṛkṣā'-dayaḥ;
saṃkalpa-jāḥ Sanakā'-dayaḥ; sāṃsiddhikā mantra-tapa-ādi-siddhi-jā, yathā
Raktabīja-ṣarīro-'tpanna-ṣarīrā'-daya iti.

ṣarīrasyāi 'ka-mātra-bhūto-'pādānakatvam pūrvo-'ktaṃ anenāi 'va
prasaṅgena viṣiṣyā 'ha:

10 sarveṣu pṛthivy upādānam, asādhāranyāt. tad-vyapadeṣaḥ
pūrva-vat. 112.

sarveṣu ṣarīreṣu pṛthivy evo 'pādānam, asādhāranyāt, ādhikyā'-dibhir
utkarṣāt. ṣarīre pañca-catur-ādi-bhāutikatva-vyapadeṣas tu pūrva-vat,
indriyāṇāṃ bhāutikatva-vad upaṣṭambhakatva-mātreṇe 'ty arthaḥ.

16 «nanu prāṇasya ṣarīre prādhānyāt prāṇa eva dehā'-rambhako 'stu.»
tatrā 'ha:

na dehā'-rambhakasya prāṇatvam, indriya-çaktitas tat-siddheḥ.
113.

prāṇo na dehā'-rambhakaḥ; indriyaṃ vinā prāṇā'-navasthānenā
20 'nvaya-vyatirekābhyām indriyāṇāṃ çakti-viçeṣād eva prāṇa-siddheḥ, prāṇo-
'tpatter ity arthaḥ. ayam bhāvaḥ: karaṇa-vṛtti-rūpaḥ prāṇaḥ karaṇa-
viyoge na tiṣṭhati; ato mṛta-dehe karaṇā'-bhāvena prāṇā'-bhāvān na prāṇo
dehā'-rambhaka iti.

«nanv evam prāṇasya dehā'-kāraṇatve prāṇaṃ vinā 'pi deha utpad-
25 yeta?» tatrā 'ha:

bhoktur adhiṣṭhānād bhogā'-yatana-nirmāṇam, anyathā pūti-
bhāva-prasaṅgāt. 114.

bhoktuḥ prāṇino 'dhiṣṭhānād vyāpārād eva bhogā'-yatanasya ṣarīrasya
nirmāṇam bhavati; anyathā prāṇa-vyāpārā'-bhāve çukra-çonitayoḥ pūti-
30 bhāva-prasaṅgāt, mṛta-deha-vad ity arthaḥ. tathā ca rasa-saṃcārā'-di-
vyāpāra-viçeṣāiḥ prāṇo dehasya nimitta-kāraṇaṃ, dhārakatvād iti bhāvaḥ.

«nanu prāṇasyāi 'vā 'dhiṣṭhānatvam sambhavati, vyāpāravattvāt; na
prāṇinaḥ, kūtasthatvāt, nirvyāpārasyā 'dhiṣṭhāne prayojanā'-bhāvāc ce »
'ti. tatrā 'ha:

35 bhr̥tya-dvārā svāmy-adhiṣṭhitir, nāi 'kāntāt. 115.

deha-nirmāṇe vyāpāra-rūpaṃ adhiṣṭhānaṃ svāminaç cetanasyāi 'kāntāt
sākṣān nā 'sti, kim tu prāṇa-rūpa-bhr̥tya-dvārā; yathā rājāḥ pura-nirmāṇa

ity arthaḥ. tathā ca prāṇasyā 'dhiṣṭhātrtvam sākṣāt, puruṣasyā 'dhiṣṭhātrtvam tu prāṇa-saṃyoga-mātreṇa 'ti siddham. kulālā'dīnāṃ ghaṭā'di-nirmāṇeṣv apy evam. viṣeṣas tv ayam: tatra cetanasya buddhy-ādeḥ cā 'py upayogo 'sti; buddhi-pūrvaka-srṣṭitvād iti. yady api prāṇā'dhiṣṭhānād eva deha-nirmāṇam, tathā 'pi prāṇa-dvārā prāṇi-saṃyogo 'py apekṣyate; 5 puruṣārtham eva prāṇena deha-nirmāṇād ity āçayena "bhoktur adhiṣṭhānād" ity uktam.

"vimukta-mokṣā-'rtham pradhānasye" 'ty uktam prāk. tatra «katham ātmā nitya-mukto, bandha-darçanād?» iti pareṣāṃ ākṣepe nitya-muktim upapādayitum āha:

10

samādhi-suṣupti-mokṣeṣu brahma-rūpatā. 116.

samādhir asaṃprajñātā'vasthā, suṣuptiḥ cā 'tra samagra-suṣuptiḥ, mokṣaḥ ca videha-kāivalyam. āsv avasthāsu puruṣāṇām brahma-rūpatā, buddhi-vṛtti-vilayatā tad-āupādhika-pariccheda-vigamena sva-svarūpa-pūrṇatayā 'vasthānam; yathā ghaṭa-dhvaṇse ghaṭā'kāçasya pūrṇate 'ty 15 arthaḥ. tad etad uktam: "tan-nivṛttāṃ upaçānto'parāgaḥ svastha" iti. tathā ca brahmatvam eva puruṣāṇām svabhāvo, nāimittikatvā'bhāvāt, sphaṭikasya çāuklyam iva. buddhi-vṛtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhivyaḥ paricchedā'bhimānaḥ; tathā vṛtti-pratibimba-vaçād duḥkhā'di-mālinyam iva ca bhavatī 'ti; tat sarvam āupādhikam 20 eva; upādhy-ākhyā-nimittā'nvaya-vyatirekā'nuvidhānāt, sphaṭika-lāuhitya-vad iti bhāvaḥ. tathā ca Yoga-sūtram: "vṛtti-sārūpyam itaratre" 'ti. asmac-chāstre ca brahma-çabda āupādhika-pariccheda-mālinyā'di-rahita-paripūrṇa-cetana-sāmānya-vācī, na tu Brahma-nīmāṇsāyām ivāi 'çvāryo'palakṣita-puruṣa-viçeṣa-mātra-vācī 'ti vivektavyam. atrāi 'te çlokaḥ 25 çīṣya-vyutpatty-artham ucyante:

cid-ākāçe 'nabhivyaḥ nānā'kārāir itas tataḥ
dhīr aṭantī saha-vyakter aṭantīm darçayec citim.

vastutas tu sadā pūrṇam eka-rūpaṃ ca cin-nabhaḥ;
vṛtti-çūnya-pradeçeṣu drçyā'bhāvān na paçyati. 30

cakṣuṣo rūpa-vat puṁso drçyā vṛttir hi, ne 'tarat;
samādhy-ādāu ca sā nā 'stī 'ty ataḥ pūrṇaḥ puṁsī tadā.

«tarhi kaḥ suṣupti-samādhibhyām mokṣasya viçeṣaḥ?» tatrā 'ha:

dvayoh sabijam, anyatra tad-dhatih. 117.

dvayoh samādhi-suṣuptyoh sabijam bandha-bija-sahitam brahmatvam; 35 anyatra mokṣe bijasyā 'bhāva iti viçeṣa ity arthaḥ. «nanu cet samādhy-ādāu bandha-bijam asti, tarhi tenāi 'va paricchedāt katham brahmatvam?» iti cen, na; bandha-bijasya vāsanā-karmā'des tadānīm upādhāv evā 'va-

- sthānāt, na tu cetaneṣu; puruṣe ca teṣāṃ apratibimbanād iti. jāgrad-ādy-
avasthāyām tu buddhi-vṛtti-pratibimba-vaçād āupādhiko bandha ity asakṛd
āveditam. «nanu Pātañjale tad-bhāṣye cā 'samprajñāta-yogo nirbīja
5 bīja-kṣayo bhavati 'ty āçayenāi 'va tatra nirbījatva-vacanāt; anyathā sar-
vāsām evā 'samprajñāta-vyaktinām nirbījatve vyutthānā-'nupapatter iti.

«nanu samādhi-susupti drṣṭe staḥ; mokṣe tu kim pramāṇam?» iti
nāstikā-'kṣepam pariharati:

dvayor iva trayasyā 'pi drṣṭatvān, na tu dvāu. 118.

- 10 samādhi-susupti-drṣṭāntena mokṣasyā 'pi drṣṭatvād anumitatvān na
tu dvāu susupti-samādhī eva, kim tu mokṣo 'py asti 'ty arthaḥ. anumā-
nam ce 'ttham: susupty-ādāu yo brahma-bhāvas, tat-tyāgaç citta-gatād
rāgā-'di-doṣād eva bhavati. sa ced doṣo jñānena nāçitas, tarhi susupty-ādi-
sadrçy evā 'vasthā sthirā bhavati; sāi 'va mokṣa iti.

- 15 «nanu vāsanā-'khyā-bīja-sattve 'pi vāirāgyā-'dinā vāsanā-kauṇṭhyād
arthā-'kārā vṛttiḥ samādhāu mā bhavatu; susupte tu vāsanā-prābalyād
artha-jñānam bhaviṣyaty eve 'ti na susuptāu brahma-rūpatā yukte » 'ti.
tatrā 'ha:

- vāsanayā 'nārtha-khyāpanam doṣa-yoge 'pi. na nimittasya
20 pradhāna-bādhakatvam. 119.**

- yathā vāirāgye tathā nidrā-doṣa-yoge 'pi sati vāsanayā na svārtha-
khyāpanam sva-viṣaya-smāraṇam bhavati, yato na nimittasya guṇi-bhūtasya
saṃskārasya balavattara-nidrā-doṣa-bādhakatvam sambhavati 'ty arthaḥ.
balavattara eva hi doṣo vāsanām durbalām sva-kārya-kunṭhām karoti 'ti
25 bhāvaḥ.

- saṃskāra-leçato jīvan-muktasya çarīra-dhāraṇam iti tṛtīyā-'dhyāye
proktam. tatrā 'yam ākṣepaḥ: «jīvan-muktasya çaçvad ekasminn apy
arthe 'smad-ādīnām iva bhogo drçyate. so 'nupapannaḥ; prathamam
bhogam utpādyai 'va pūrva-saṃskāra-nāçāt; saṃskāra-'ntarasya ca jñāna-
30 pratibandhena karma-vad anudayād » iti. tatrā 'ha:

**ekaḥ saṃskāraḥ kriyā-nirvartako, na tu prati-kriyam saṃskāra-
bhedā, bahu-kalpanā-prasakteḥ. 120.**

- yena saṃskāreṇa devā-'di-çarīra-bhoga ārabdhaḥ, sa eka eva saṃskāras
tac-charīra-sādhyasya prārabdha-bhogasya samāpakaḥ; sa ca karma-vad
35 eva bhoga-samāpti-nāçyaḥ; na tu prati-kriyam prati-bhoga-vyakti saṃskāra-
nānātvam; bahu-vyakti-kalpanā-gāurava-prasaṅgād ity arthaḥ. kulāla-

cakra-bhramaṇa-sthale 'py evaṁ vegā-'khyāḥ saṁskāra eka eva bhramaṇa-samāpti-paryanta-sthāyī bodhyaḥ.

udbhij-jam ṣarīram astī 'ty uktam. « tatra bāhya-buddhy-abhāvāc charīratvaṁ nā 'stī » 'ti nāstikā-'kṣepam apākaroti :

na bāhya-buddhi-niyamo, vṛkṣa-gulma-latāu-'śadhi-vanaspati-
tṛṇa-virudhā-'dīnām api bhoktṛ-bhogā-'yatanatvam, pūrva-
vat. 121.

na « bāhya-jñānam yatrā 'sti, tad eva ṣarīram » iti niyamah; kim tu vṛkṣā-'dīnām antaḥ-samjñānām api bhoktṛ-bhogā-'yatanatvaṁ ṣarīratvam mantavyam; yataḥ pūrva-vat pūrvo-'kto yo bhoktṛ-adhiṣṭhānam vinā 10 manuṣyā-'di-ṣarīrasya pūti-bhāvas, tadvad eva vṛkṣā-'di-ṣarīreṣv api ṣuṣkatā-'dikam ity arthaḥ. tathā ca ṣrutih "asya yad ekām ṣākhām jīvo jahāty, atha sā ṣuṣyati" 'ty-ādir iti.

"na bāhya-buddhi-niyama" ity aṇṣasya 'prthak-sūtratve 'pi sūtra-dvayam ekī-kṛtye 'ttham eva vyākhyeyam; sūtra-bhedas tu dāirghya- 15 bhayād iti bodhyam.

smṛteḥ ca. 122.

"ṣarīra-jāih karma-doṣāir yāti sthāvaratām naraḥ,
vācīkāih pakṣi-mṛgatām, mānasāir antya-jātītām"

ity-ādi-smṛter api vṛkṣā-'diṣv bhoktṛ-bhogā-'yatanatvam ity arthaḥ. 20

« nanu vṛkṣā-'diṣv apy evaṁ cetanatvena dharmā-'dharmo-'tpatti-praśaṅgaḥ. » tatrā 'ha :

na deha-mātrataḥ karmā-'dhikāritvaṁ, vāiciṣṭya-ṣruteḥ. 123.

na deha-mātreṇa dharmā-'dharmo-'tpatti yogyatvaṁ jīvasya. kutaḥ? vāiciṣṭya-ṣruteḥ; brāhmaṇā-'di-deha-viṣiṣṭatvenāi 'vā 'dhikāra-ṣṛavaṇād 25 ity arthaḥ.

deha-bhedenāi 'va karmā-'dhikāraṁ darṣayan deha-trāividhyam āha :
tridhā trayāṇām vyavasthā karmadeho-'pabhoga-deho-'bhaya-
dehāḥ. 124.

trayāṇām uttamā-'dhama-madhyamānām sarva-prāṇinām tri-prakāro 30 deha-vibhāgaḥ : karmadeha-bhogadeho-'bhayadehā itī 'ty arthaḥ. tatra karma-dehaḥ parama-rṣiṇām, bhoga-deha Indrā-'dīnām sthāvarā-'dīnām co, 'bhaya-deho rāja-rṣiṇām iti. atra prādhānyena tridhā vibhāgaḥ; anyathā sarvasyāi 'va bhoga-dehatvā-'patteḥ.

caturtham api ṣarīram āha :

na kiñcid apy anuṣayinaḥ. 125.

“ vidyād anuṣayaṁ dveṣe paṣcāttāpā-nubandhayor ”

iti vākyād anuṣayo 'tra vāirāgyam. viraktānām ṣarīram etat-traye na
5 kiñcid api, etat-traya-vilakṣaṇam ity arthaḥ; yathā Dattātreyā-Jaḍabha-
ratā-'dīnām; teṣāṁ jñāna-mātra-pradhāna-dehatvād iti.

uktasye 'ṣvarā-'bhāvasya sthāpanāya parā-'bhyupagataṁ jñāne-'cchā-
krty-ādi-nityatvam pratiṣedhati :

na buddhy-ādi-nityatvam āṣraya-viṣeṣe 'pi, vahni-vat. 126.

10 buddhir atrā 'dhyavasāyā-'khyā vṛttiḥ. tathā ca jñāne-'cchā-krty-
ādīnām āṣraya-viṣeṣe parāir iṣvaro-'pādhitayā 'bhyupagate 'pi nityatvam
nā 'sti; asmad-ādi-buddhi-dṛṣṭāntena sarveṣāṁ eva buddhī-'cchā-'dīnām
anityatvā-'numānāt; yathā lāukika-vahni-dṛṣṭāntenā 'varaṇa-tejaso 'py
anityatvā-'numānam ity arthaḥ.

15 āstām tāvaj jñāne-'cchā-'der nityatvam; tad-āṣraya iṣvaro-'pādhir evā
'siddha, iṣvarasyā 'siddher ity āha :

āṣrayā-'siddheḥ ca. 127.

sugamam.

« naiv evam brahmā-'ṇḍā-'di-sarjana-samarthaṁ sarvajñatvā-'dikāṁ
20 katham janyaṁ sambhavyetā 'pi; loka tapa-ādibhir evam āiṣvarya-'darṣa-
nād » iti. tatrā 'ha :

yoga-siddhayo 'py āuśadhā-'di-siddhi-van nā 'palapanīyāḥ. 128.

āuśadhā-'di-siddhi-dṛṣṭāntena yoga-jā apy animā-'di-siddhayaḥ sṛṣṭy-
ādy-upayoginyaḥ sidhyantī 'ty arthaḥ.

25 puruṣa-siddhi-pratikūlatayā bhūta-cāitanya-vādinam pratyācāṣṭe :

na bhūta-cāitanyam, pratyekā-'dṛṣṭeḥ sāmhatye 'pi ca—sām-
hatye 'pi ca. 129.

sānhata-bhāvā-'vasthāyām api pañca-bhūteṣu cāitanyaṁ nā 'sti;
vibhāga-kāle praty-ekam cāitanyā-'dṛṣṭer ity arthaḥ. tṛtīyā-'dhyāye ce
30 'dam sva-siddhānta-vidhayo 'ktam, atra ca para-mata-nirākaraṇāye 'ti na
pāunaruktyaṁ doṣāye 'ti. vipsā 'dhyāya-samāptāu.

sva-siddhānta-viruddhā-'rtha-bhāṣiṇo ye ku-vādināḥ,

pañcame tān nirākṛtya sva-siddhānto dṛḍhī-kṛtāḥ.

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye para-pakṣa-
nirjayā-'dhyāyaḥ pañcamāḥ.

adhyāya-catuṣkeṇa samasta-ṣāstrā-rtham pratijñāya pañcamā-dhyāye para-pakṣa-nirākaraṇena prasādhye 'dānīm tam eva sāra-bhūta-ṣāstrā-rtham ṣaṣṭhā-dhyāyena saṃkalayann upasaṃharati. uktā-rthānām hi punas tantrā-khye vistare kṛte ṣiṣyānām asaṃdigdhā-viparyasto dṛḍhataro bodha utpadyata iti; ataḥ sthūnā-nikhanana-nyāyād anukta-yukty-ady-upanyāsāc ca nā 'tra pāunaruktyaṃ doṣāya: 5

asty ātmā, nāstitva-sādhana-bhāvāt. 1.

«jānāmi» 'ty evam pratiyamānatayā puruṣaḥ sāmānyataḥ siddha evā 'sti; bādhaka-pramāṇa-bhāvāt. atas tad-viveka-mātram kartavyam ity arthaḥ. 10

tatra viveke pramāṇa-dāyam āha sūtrābhyām:

dehā-di-vyatirikto 'sau, vāicitryāt. 2.

asāv ātmā draṣṭā dehā-di-prakṛty-antebhyo 'tyantam bhinno, vāicitryāt; pariṇāmitvā-pariṇāmitvā-di-vāidharmyād ity arthaḥ. prakṛty-ādayas tāvat pratyakṣa-numānā-gamāiḥ pariṇāmitayāi 'va siddhāḥ; puruṣasyā 'pariṇāmitvaṃ tu sadā-jñāta-viṣayatvād anumīyate. tathā hi, yathā cakṣuṣo rūpam eva viṣayo, na saṃnikarṣa-sāmye 'pi rasā-dir, evam puruṣasya sva-buddhi-vṛttir eva viṣayo, na tu saṃnikarṣa-sāmye 'py anyad vastv iti phala-balāt klptam. buddhi-vṛtty-ārūḍhatayāi 'va tv anyad bhogyam bhavati puruṣasya, na svataḥ; sarvadā sarva-bhānā-patteḥ. tāc ca buddhi-vṛttayo nā 'jñātās tiṣṭhanti; jñāne-occhā-sukhā-dīnām ajñāta-sattā-svikāre teṣv api ghaṭā-dāv iva saṃṣayā-di-prasaṅgād «aham jānāmi na vā, sukhī na ve?» 'ty-ādi-rūpeṇa. atas tāsāṃ sadā-jñātātvaṃ tad-draṣṭā cetano 'pariṇāmi 'ty āyātam; cetanasya pariṇāmitve kadācid āndhya-pariṇāmena satyā api buddhi-vṛtter adarṣanā-patter iti. evam pārārthyā-pārārthyā-dikam api pūrvo-ktam vāidharmya-jātam bodhyam. 25

ṣaṣṭhi-vyapadeṣād api. 3.

«mame 'dam ṣarīram, mame 'yam buddhir» ity-āder viduṣāṃ ṣaṣṭhī-vyapadeṣād api dehā-dibhya ātmā bhinnāḥ; atyantā-bhede ṣaṣṭhy-an-upapatter ity arthaḥ. tad uktaṃ Viṣṇupurāṇe: 30

“tvam kim etac chiraḥ? kim tu ṣiras tava, tatho 'daram.

kim u pādā-dikam tvam vāi? tavāi 'tad dhi, mahī-pate.

samastā-vayavebhyas tvam pṛthag-bhūya vyavasthitaḥ

«ko 'ham?» ity atra nipuṇo bhūtvā cintaya, pārthive” 'ti.

na ca «sthūlo 'ham» ity-ādir api vidvad-vyapadeṣo 'stī» 'ti vācyam; 35
ṣṛutyā bādhitatayā «mamā 'tmā Bhādrasena» iti-vad gāuṇatvenāi 'va tad-upapatter iti.

«nanu <puruṣasya cāitanyam, Rāhoḥ gīraḥ, ṣilā-putrasya ṣarīram> ity-ādi-vyapadeṣa-vad ayam api bhavatu.» tatrā 'ha:

na ṣilā-putra-vad dharmi-grāhaka-māna-bādhāt. 4.

- <ṣilā-putrasya ṣarīram> ity-ādi-vad ayam ṣaṣṭhī-vyapadeṣo na bhavati.
 5 ṣilā-putrā-'di-sthale dharmi-grāhaka-pramāṇena bādhād vikalpa-mātram;
 <mama ṣarīram> iti vyapadeṣo tu pramāṇa-bādhō nā 'sti; dehā-'tmatāyā
 -eva ṣṛuty-ādi-pramāṇair bādhād ity arthaḥ. yas tu ṣāstreṣu mama-kāra-
 pratīṣedhaḥ, sa svāmyasyā 'nityatayā vācā-'rambhāṇa-mātratvenā 'satyatā-
 para eve 'ti bhāvaḥ. <puruṣasya cāitanyam> ity atrā 'py asti dharmi-
 10 grāhaka-māna-bādhāḥ; anavasthā-bhayena lāghavāc ca dehā-'di-vyatīrikta-
 tayā 'tma-siddhāu cāitanya-svarūpatā' vagāhanād iti.

dehā-'di-vyatīrīkṭatayā puruṣam avadhārya tan-muktim avadhārayati:

atyanta-duḥkha-nivṛtṭyā kṛta-kṛtyatā. 5.

sugamam.

- 15 «nanu duḥkha-nivṛtṭyā sukhasyā 'pi nivartanāt tulyā-'ya-vyayatvena na sā puruṣārtha» iti. tatrā 'ha:

yathā duḥkhāt kleṣaḥ puruṣasya, na tathā sukhād abhilāṣaḥ. 6.

- viṣaya-vidhayā hetutāyām pañcamyāu. kleṣaḥ cā 'tra dveṣaḥ. yathā
 20 duḥkhe dveṣo balavattaro, nāi 'vam sukhe 'bhilāṣo balavattaro, 'pi tu tad-
 apekṣayā durbala ity arthaḥ. tathā ca sukhā-'bhilāṣam bādhitvā 'pi
 duḥkha-dveṣo duḥkha-nivṛtṭāv eve 'cehām janayati 'ti na tulyā-'ya-vyaya-
 tvam iti. tad uktam:

“abhyarthanā-bhaṅga-bhayena sādhuḥ

- 25 mādhyasthyam iṣṭe 'py avalambate 'rtha” iti.

yā tu narakā-'di-duḥkha-darṣane 'pi kṣudra-sukha-pravṛtṭiḥ, sā rāgā-'di-
 doṣa-vaṣād eve 'ti.

sukhā-'pekṣayā duḥkhasya bahulatvād api duḥkha-nivṛtṭir eva puru-
 ṣārtha ity āha:

- 30 **kutrā-'pi ko-'pi sukhī 'ti. 7.**

ananta-trṇa-vṛkṣa-paṇu-pakṣi-manuṣyā-'di-madhye svalpo manuṣya-
 devā-'dir eva sukhī bhavati 'ty arthaḥ. itir hetāu.

tad api kādācitkaṁ kvācitka-sukham madhu-viṣa-sampṛkṭā-'nna-vad
 vicāra-kāṇām heyam eve 'ty āha:

- 35 **tad api duḥkha-ṣabalam iti duḥkha-pakṣe nihkṣipante vi-
 vecakāḥ. 8.**

tad api pūrvā-sūtro-'ktaṁ sukhāṁ api duḥkha-miṣṛitaṁ ity ato duḥkha-koṭāu sukha-duḥkha-vivecakā niḥkṣipanta ity arthaḥ. tad uktāṁ Yoga-sūtreṇa: "pariṇāma-tāpa-saṁskāra-duḥkhāir guṇa-vṛtti-virodhāc ca sarvaṁ eva duḥkhaṁ vivekina" iti. Viṣṇupurāṇe 'pi;

"yad-yat prīti-karam pumsāṁ vastu, Māitreya, jāyate,
tad eva duḥkha-vṛkṣasya bījatvaṁ upagacchati" 'ti.

5

«kevalā duḥkha-nivṛttir na puruṣārthaḥ, kiṁ tu sukho-'parakte» 'ti matam apākaroti:

sukha-lābhā-'bhāvād apuruṣārthatvaṁ iti cen, na, dvāividhyāt.

9.

10

sukha-lābhā-'bhāvān mokṣā-'khyā-duḥkhā-'bhāvasyā 'puruṣārthatvaṁ iti cen, na; puruṣārthasya dvāividhyād, dvi-prakāratvāt: sukhatva-duḥkhā-'bhāvatvābhyām ity arthaḥ. <sukhī syām,> <duḥkhī na syām> iti hi pṛthag eva lokānāṁ prārthanā dr̥ṣyata iti.

caṅkate:

15

nirguṇatvaṁ ātmano, 'saṅgatvā-'di-ṣruteḥ. 10.

«nanv ātmano nirguṇatvaṁ sukha-duḥkha-mohā-'dy-akhila-guṇa-ṣūnyatvaṁ nityaṁ eva siddham; asaṅgatva-ṣruteḥ, vikāra-hetu-saṁyogā-'bhāva-ṣṛaṇāt; taṁ vinā ca guṇā-'khyā-vikārā-'sambhavāt. ato na duḥkha-nivṛttir api puruṣārtho ghaṭata» ity arthaḥ. <nanu saṅgaṁ vinā 20
svayaṁ eva vikāro bhavaty> iti cen, «na;

"dāhāya nā 'nalo vahner nā 'paḥ kledāya cā 'mbhasaḥ,
tad dravyaṁ eva tad-dravya-vikārāya na vāi yataḥ.

kiṁ ca svayaṁ vikāritve mokṣo nāi 'vo 'papadyate;
svayaṁ moha-vikāreṇa punar-bandha-prasaṅgata" iti.

25

tathā co 'ktaṁ Kāurme:

"yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,
na hi tasya bhaven muktir janmā-'ntara-ṣatāir api" » 'ti.

saṁādhatte:

para-dharmatve 'pi tat-siddhir avivekāṭ. 11.

30

sukha-duḥkhā-'di-guṇānāṁ citta-dharmatve 'pi tatṛā 'tmani siddhiḥ pratibimba-rūpeṇā 'vasthitiḥ; avivekān nimittāt, prakṛti-puruṣa-saṁyoga-dvāre 'ty arthaḥ. etac ca prathamā-'dhyāye pratipāditāṁ, "nimittatvaṁ avivekasya na dr̥ṣṭa-hānir" iti tṛtīyā-'dhyāya-sūtre ce 'ti. tathā ca sphaṭike lāuhityaṁ iva puruṣe pratibimba-rūpeṇa duḥkha-sattvāt tan-nivṛttir eva 36 puruṣārthaḥ. pratibimba-dvāraka-duḥkha-sambandhasyāi 'va bhogatayā pratibimba-rūpeṇāi 'va duḥkhasya heyatvād iti.

«aviveka-mūlaḥ puruṣe guṇa-bandhaḥ; avivekas tu kim-mūlaka?»
ity ākāṅkṣāyām āha:

anādir aviveko, 'nyathā doṣa-dvaya-prasakteḥ. 12.

agrhītā-'samsargakam ubhaya-viṣayaka-jñānam avivekaḥ. sa ca. pra-
6 vāha-rūpeṇā 'nādiḥ citta-dharmaḥ pralaye vāsanā-rūpeṇa tiṣṭhati; anyathā
tasya sādितve doṣa-dvaya-prasaṅgāt. sādितve hi svata evo 'tpāde muktasyā
'pi bandhā-'pattiḥ; karmā-'di-janyatve ca karmā-'dikam praty api kāraṇa-
tvenā 'vivekā-'ntarā-'nveṣaṇe 'navasthe 'ty arthaḥ. ayaṁ cā 'viveko vṛtti-
rūpaḥ pratibimbā-'tmanā puruṣa-dharma iva bhavati 'ty ataḥ puruṣasya
10 bandha-prayojaka iti prāg evo 'ktaṁ vakṣyate ca.

«nanu ced anādis, tarhi nityaḥ syād » iti. tatrā 'ha:

na nityaḥ syād ātma-vad, anyathā 'nūcchittīḥ. 13.

ātma-van nityo 'khaṇḍā-'nādir na bhavati, kim tu pravāha-rūpeṇā
'nādiḥ; anyathā 'nādi-bhāvasya tasya ṣṛuti-siddho-'chedā-'nupapatter ity
15 arthaḥ.

bandha-kāraṇam uktvā mokṣa-kāraṇam āha:

pratiniyata-kāraṇa-nāṣyatvam asya, dhvānta-vat. 14.

asya bandha-kāraṇasyā 'vivekasya ṣukti-rajatā-'di-sthale pratiniyataṁ
yan nāṣa-kāraṇam vivekas, tan-nāṣyatvaṁ, tamo-vat; andhakāro hi prati-
20 niyatenā 'lokenāi 'va nāṣyate, nā 'nya-sādhane 'ty arthaḥ. tad uktaṁ
Viṣṇupurāṇe:

“andhaṁ tama ivā 'jñānaṁ, dīpa-vac ce 'ndriyo-'dbhavam;
yathā sūryas tathā jñānaṁ, yad, vipra-rṣe, viveka-jam ” iti.

vivekenāi 'vā 'viveko nāṣyata iti pratiniyamasya grāhakam apy āha:

25 atrā 'pi pratiniyamo 'nvaya-vyatirekāt. 15.

dhvāntā-'lokayor iva prakṛte 'pi pratiniyamaḥ ṣukti-rajatā-'diṣṇ
anvaya-vyatirekābhyām eva grāhya ity arthaḥ.

athavāi 'vaṁ vyākhyeyam: «nanu vivekasyā 'pi kim pratiniyataṁ
kāraṇam?» tatrā 'ha: atrā 'pi viveke 'pi kāraṇa-niyamo 'nvaya-vyatirek-
30 ābhyām eva siddhaḥ. gravaṇa-manana-nididhyāsana-rūpam eva kāraṇam,
na tu karmā-'dī 'ti; karmā-'dikam tu bahir-aṅgam eve 'ty arthaḥ.

bandhasya svābhāvikatvā-'dikam na sambhavati 'ti prathamā-'dhyāyo-
'ktaṁ smārayati:

prakārā-'ntarā-'sambhavād aviveka eva bandhaḥ. 16.

35 bandho 'tra duḥkha-yogā-'khyā-bandha-kāraṇam. ṣeṣaṁ sugamam.

«nanu mukter api kāryatayā vināṣā-pattīyā punar-bandhaḥ syād » iti. tatrā 'ha :

na muktasya punar-bandha-yogo 'py, anāvṛtti-ṣruteḥ. 17.

bhāva-kāryasyāi 'va vināṣitayā mokṣasya nāḥ nā 'sti ; “na sa punar āvartata ” iti ṣruter ity arthaḥ. — api-ṣabdaḥ pūrva-sūtro-'ktā-'rtha-sam-uccaye. 5

apuruṣārthatvam anyathā. 18.

anyathā muktasyā 'pi punar-bandhe pralaya-vad eva mokṣasyā 'puruṣārthatvam parama-puruṣārthatvā-'bhāvo vā syād ity arthaḥ.

apuruṣārthatve hetum āha :

10

aviṣeṣā-'pattir ubhayor. 19.

bhāvi-bandhatva-sāmyeno 'bhayor mukta-baddhayor viṣeṣo na syāt. tataḥ cā 'puruṣārthatvam ity arthaḥ.

«nanv evam baddha-muktayor viṣeṣā-'bhyupagame nitya-muktatvam katham ucyate ? » tatrā 'ha :

15

muktir antarāya-dhvaster na paraḥ. 20.

vakṣyamāṇā-ntarāyasya dhvaṁsād atiriktaḥ padārtho na muktir ity arthaḥ. yathā hi svābhāva-ṣuklasya sphaṭikasya japo-'pādhi-nimittaṁ raktatvam ṣāuklyā-'varaka-rūpaṁ vighna-mātraṁ, na tu japo-'padhānena ṣāuklyam naṣyati japā-'pāye co 'tpadyate, tathāi 'va svābhāva-nirduḥ-khasyā 'tmano buddhy-upādhiḥ kaṁ duḥkha-pratibimbaṁ tad-āvaraka-rūpaṁ vighna-mātraṁ, na tu buddhy-upādhiḥ na duḥkhaṁ jāyate tad-apāye ca naṣyati 'ti. ato nitya-mukta ātmā, bandha-mokṣau tu vyāvahārikāv ity avirodha iti.

«nanv evam bandha-mokṣayor mithyātve mokṣasya puruṣārthatā-25 pratipādaka-ṣrutya-ādi-virodha » ity ata āha :

tatrā 'py avirodhaḥ. 21.

tatrā 'py antarāya-dhvaṁsasya mokṣatve 'pi puruṣārthatvā-'virodha ity arthaḥ. duḥkha-yoga-viyogā eva hi puruṣe kalpitāu, na tu duḥkha-bhogo 'pi. bhogaḥ ca pratibimba-rūpeṇa duḥkha-sambandha ity ataḥ 30 pratibimba-rūpeṇa duḥkha-nivṛttir yathā-'rthāi 'va puruṣārthaḥ. sa evā 'ntarāya-dhvaṁsaḥ ; tādr̥ṣaḥ ca mokṣo yathā-'rtha eve 'ti bhāvaḥ.

«nanv antarāya-dhvaṁsa-mātraṁ cen muktis, tarhi ṣravaṇa-mātreṇai 'va tat-siddhiḥ syād, ajñāna-pratibaddha-kaṇṭha-cāmīkara-siddhi-vad » iti. tatrā 'ha :

35

adhikāri-trāividhyān na niyamaḥ. 22.

uttama-madhyamā-'dhamās trividhā jñānā-'dhikāriṇaḥ; tena cṛavāṇa-mātrā-'nantaram .eva mānasa-sākṣātkāraḥ sarveṣām iti na niyama ity arthaḥ. ato mandā-'dhikāra-doṣād Virocanā-'dīnām cṛavāṇa-mātrāc citta-vilāyana-kṣamam mānasa-jñānam no 'tpannam, na tu cṛavāṇasya jñāna-
5 jananā-'sāmarthyād iti.

na kevalam cṛavāṇa-mātraṁ jñāne dṛṣṭa-kāraṇam, anyad apī 'ty āha :
dārḍhyā-'rtham uttареṣām. 23.

cṛavāṇād uttареṣām manana-nididhyāsanā-'dīnām antarāya-dhvaṁsa-syā 'tyantikatva-rūpa-dārḍhyā-'rtham niyama ity anuṣajyate.

10 uttarāṇy eva sādhanāṇy āha :

sthira-sukham āsanam iti na niyamaḥ, 24.

āsane padmā-'sanā-'di-niyamo nā 'sti; yataḥ sthiraṁ sukham ca yat, tad evā 'sanam ity arthaḥ.

mukhyaṁ sādhanam āha :

15 dhyānam nirviṣayam manaḥ. 25.

vṛtti-ḥṇyām yad antaḥkaraṇam bhavati, tad eva dhyānam yogaḥ citta-vṛtti-nirodha-rūpa ity arthaḥ. kārya-kāraṇā-'bhedenā kāraṇa-ḥabdaḥ kārye prayuktaḥ; etat-sādhanatvena dhyānasya vakṣyamāṇatvād iti.

« nanu yogā-'yogayol puruṣasyāi 'karūpyāt kim yogene? » 'ty ācaṅkya
20 samādhatte :

ubhayathā 'py aviṣeṣaḥ cen, nāi 'vam, uparāga-nirodhād vi-
ṣeṣaḥ. 26.

uparāga-nirodhād vṛtti-pratibimbā-'pagamād yogā-'vasthāyām ayogā-'vasthāto viṣeṣaḥ puruṣasye 'ti siddhānta-dalā-'rthaḥ; ṣeṣam vyākhyāta-
25 prāyam.

« nanu niḥsaṅge katham uparāgaḥ? » tatrā 'ha :

niḥsaṅge 'py uparāgo 'vivekāṭ. 27.

niḥsaṅge yady api pāramārthika uparāgo nā 'sti, tathā 'py uparāga iva bhavati 'ti kṛtvā pratibimba evo 'parāga iti vyavahriyata uparāga-
30 vivekibhir ity arthaḥ.

etad eva vivṛṇoti :

japā-sphaṭikayor iva no 'parāgaḥ, kim tv abhimānaḥ. 28.

yathā japā-sphaṭikayor no 'parāgaḥ, kim tu japā-pratibimba-vaḥṣād uparāgā-'bhimāna-mātraṁ < raktaḥ sphaṭika > iti, tathāi 'va buddhi-puru-
35 ṣayor no 'parāgaḥ, kim tu buddhi-pratibimba-vaḥṣād uparāgā-'bhimāno

'viveka-vaçād ity arthaḥ. ata uparāga-tulyatayā vṛtti-pratibimba eva puruṣo-'parāga itī sūtra-dvaya-paryavasito. 'rthaḥ. tathā ca smaryate:

“yathā jale candramasaḥ kampā-'dis tat-kṛto guṇaḥ,
drçyate 'sann api draṣṭur ātmano 'nātmano guṇa” iti.

eṣa eva ca duḥkhā-'tmaka-vṛtter uparāgo duḥkha-nivṛtṭy-ākhyā-mokṣasyā 5
'ntarāyaḥ; tasya ca dhvaṃsaç citta-layāt; so 'pi ca citta-vṛtti-nirodhā-
'khyenā 'samprajñāta-yogene 'ty ato yogād evā 'ntarāya-dhvaṃso bhavati
'ti yoga-çāstrasyā 'pi siddhāntaḥ.

“dhyānaṃ nirviṣayam mana” iti yoga uktāḥ. tasya sādhanāny ācak-
ṣāṇa eva yathokto-'parāgasya nirodho-'pāyam āha: 10

dhyāna-dhāraṇā-'bhyāsa-vāirāgyā-'dibhis tan-nirodhaḥ. 29.

samādhi-dvārā dhyānaṃ yogasya kāraṇaṃ, dhyānasya ca kāraṇaṃ
dhāraṇā, tasyāç ca kāraṇaṃ abhyāsaç citta-sthāirya-sādhanā-'nuṣṭhānam,
abhyāsasyā 'pi kāraṇaṃ viṣaya-vāirāgyaṃ, tasyā 'pi doṣa-darçana-yama-
niyamā-'dikam iti Patañjalo-'kta-prakriyayā tan-nirodha uparāga-nirodho 15
bhavati citta-vṛtti-nirodhā-'khyā-yoga-dvāre 'ty arthaḥ.

citta-niṣṭha-dhyānā-'dinā puruṣasyo 'parāga-nirodhe pūrvā-'cārya-sid-
dhaṃ dvāraṃ darçayati:

laya-vikṣepayor vyāvṛtṭye 'ty ācāryāḥ. 30.

dhyānā-'dinā cittasya nidrā-vṛtteḥ pramāṇā-'di-vṛtteç ca nivṛtṭyā 20
puruṣasyā 'pi vṛtṭy-uparāga-nirodho bhavati; bin-ba-nirodhe pratibimbasyā
'pi nirodhād iti pūrvā-'cāryā āhur ity arthaḥ. yathā Patañjalir “yogaç
citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-sārūpyam
itaratre” 'ti sūtra-trayenāi 'tad evā 'ha, tathā

“nityaḥ sarvatra-go hy ātmā; buddhi-saṃnidhimattayā 25
yathā-yathā bhaved buddhir ātmā tadvad ihe 'ṣyata”

ity-ādi-smṛtayo 'py etad āhur iti. tad evam asamprajñāta-yogād eva
sākṣātkāra-dvārā mokṣā-'ntarāya-dhvaṃsa iti praghaṭṭakā-'rthaḥ.

dhyānā-'dāu guhā-'di-sthāna-niyamo nā 'stī 'ty āha:

na sthāna-niyamaç, citta-prasādāt. 31.

citta-prasādā eva dhyānā-'dikam; atas tatra na guhā-'di-sthāna-
niyama ity arthaḥ. çāstre tv āutsargikā-'bhiprāyeṇāi 'vā 'raṇya-giri-guhā-
'di-sthānaṃ yogasyo 'ddiṣṭam iti. ata eva Brahma-sūtram api: “yatrāi
'kāgratā, tatrā 'viçeṣād” iti.

samāpto mokṣa-vicāraḥ; idānīm puruṣā-'pariṇāmitvāya jagat-kāraṇaṃ 35
upasaṃharati:

prakṛter ādyo-'pādānatā, 'nyeṣāṃ kāryatva-ṣruteḥ. 32.

mahad-ādīnāṃ kāryatva-ṣraṇāt teṣāṃ mūla-kāraṇatayā prakṛtiḥ
sidhyatī 'ty arthaḥ.

« nanu puruṣa evo 'pādānam bhavatu. » tatrā 'ha :

5 **nityatve 'pi nā 'tmano, yogyatvā-'bhāvāt. 33.**

guṇavattvaṃ saṅgitvaṃ co 'pādāna-yogyatā. tayoḥ abhāvāt puru-
ṣasya nityatve 'pi no 'pādānatvam ity arthaḥ.

« nanu “ bahviḥ prajāḥ puruṣāt samprasūtā ” ity-ādi-ṣruteḥ puruṣasya
kāraṇatvā-'vagamād vivartā-'di-vādā āṣṛayanīya? » ity āṣaṅkyā 'ha :

10 **ṣṛuṭi-virodhān na kutarkā-'pasadasyā 'tma-lābhāḥ. 34.**

puruṣa-kāraṇatāyāṃ ye-ye pakṣāḥ sambhāvitās, te sarve ṣṛuṭi-viruddhā
ity atas tad-abhyupagantṛṇāṃ kutārkikā-'dy-adhamānāṃ ātma-svarūpa-
jñānaṃ na bhavatī 'ty arthaḥ. etenā 'tmani sukha-duḥkhā-'di-guṇo-
'pādānatva-vādino 'pi kutārkikā eva, teṣāṃ apy ātma-yathārtha-jñānaṃ
15 nā 'stī 'ty avagantavyam. ātma-kāraṇatā-ṣṛutayaḥ ca cakti-ṣaktimad-
abhedeno 'pāsanā-'rthā eva; “ ajām ekām ” ity-ādi-ṣṛutibhiḥ pradhāna-
kāraṇatā-siddheḥ. yadi cā 'kāṣasyā 'bhrā-'dy-adhiṣṭhāna-kāraṇatā-vad
ātmanaḥ kāraṇatvam ucyate, tadā tan na nirākurmah; pariṇāmasyāi 'va
pratiśedhād iti.

20 « sthāvara-jaṅgamā-'diṣu pṛthivy-ādīnāṃ eva kāraṇatva-darṣanāt
katham prakṛteḥ sarvo-'pādānatvam? » tatrā 'ha :

pāramparye 'pi pradhānā-'nuvṛttir, apu-vat. 35.

sthāvarā-'diṣu paramparayā kāraṇatve 'pi teṣu pradhānasyā 'nugamād
upādānatvam akṣatam; yathā 'nikurā-'di-dvārakatve 'pi sthāvarā-'diṣu
25 pāṛthivā-'dy-aṇūnāṃ anugamād upādānatvam ity arthaḥ.

vana-nyāyena prakṛter vyūpakatve pramāṇam āha :

sarvatra kārya-darṣanād vibhutvam. 36.

avyavasthayaḥ sarvatra vikāra-darṣanāt pradhānasya vibhutvam;
yathā 'nor ghaṭā-'di-vyāpitvam ity arthaḥ. etac ca prāg eva vyākhyā-
30 tam.

« nanu paricchinnatve 'pi yatra kāryam utpadyate, tatra gacchatī 'ti
vaktavyam? » tatrā 'hā :

gati-yoge 'py ādya-kāraṇatā-hānir, apu-vat. 37.

gati-svikāre 'pi paricchinnatayā mūla-kāraṇatvā-'bhāvaḥ pāṛthivā-'dy-
35 apu-dṛṣṭāntene 'ty arthaḥ.

athave 'tthaṃ vyākhyeyam. « nanu triguṇā-'tmaka-pradhānasyā 'nyo-

'nya-saṃyogā-rtham ṣṛuti-smṛtiṣu kriyā kṣobhā-'khyā ṣṛūyate; kriyāvat-
tvā ca tantv-ādi-dṛṣṭāntena mūla-kāraṇatvā-'bhāva » ity āṣaṅkya pari-
harati: gati-yoge 'py ādya-kāraṇatā-'hānir, anu-vat. gatiḥ kriyā; tat-
sattve 'pi mūla-kāraṇatāyā ahāniḥ; yathā vaiṣeṣika-mate pāṛthivā-'dy-
aṣṭūnām ity arthaḥ.

5

« nanu pṛthivy-ādīnām navānām eva dravyānām darṣanāt katham
pṛthivītvā-'di-ḥūnyam pradhānā-'khyam dravyam ghaṭeta? na ca <pra-
dhānam dravyam eva mā 'stv » iti vācyam; saṃyoga-vibhāga-pariṇāmā-
'dibhir dravyatva-siddher » iti. tatrā 'ha:

prasiddhā-'dhikyam pradhānasya, na niyamaḥ. 38.

10

prasiddha-ava-dravyā-'dhikyam eva pradhānasya; ato navāi 'va
dravyāṇi 'ti na niyama ity arthaḥ. ātmā-'tiriktānām pṛthivy-ādīnām
aṣṭānām eva kāryatva-ḥṛaṇam cā 'tra niyame bādhakam iti bhāvaḥ.

« kim sattvā-'dayo guṇā eva prakṛtir, athavā guṇa-traya-rūpa-dravya-
trayā-'dhāra-bhūtā prakṛtir? » iti saṃçaye 'vadhārayati:

15

sattvā-'dīnām a-tad-dharmatvaṃ, tad-rūpatvāt. 39.

sattvā-'di-guṇānām prakṛti-dharmatvaṃ nā 'sti, prakṛti-svarūpatvād
ity arthaḥ. yady api 'ṣṛuti-smṛtiṣu 'bhayam eva ṣṛūyate, tathā 'pi lāghavā-
'di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi,
sattvā-'di-trayaṃ kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kāçasya vāyu- 20
vat saṃyoga-mātreṇa nitya eva dharmāḥ syāt? ādye ekasyā eva prakṛter
dravyā-'ntara-saṅgam vinā vicitra-guṇa-trayo-'tpatty-asambhavaḥ; dṛṣṭa-
viruddha-kalpanā-'nāucityam ca. antye nityebhya eva sattvā-'dibhyo 'nyo-
'nya-saṅgena vicitra-sakala-kāryo-'papattāu tad-atirikta-prakṛti-kalpanā-
vāiyarthyaṃ iti. sattvā-'dīnām prakṛti-kāryatvā-'di-vacanāni cā 'ñcataḥ 25
prakāçā-'di-kāryo-'pahitatayā 'bhivyakty-ādikam eva bodhayanti; yathā
pṛthivīto dvīpo-'tpattim iti.

« nanv evam aṣṭāviṇçati-tattva-pratipādaka-çāstra-virodha » iti cen,
na; tatra prakṛti-dharmānām sukhā-'dīnām vaiṣeṣika-guṇānām pṛthak-
tattvā-'bhyupagamena tattvānām aṣṭāviṇçati-sāṃkhya-'papatteḥ.

30

vastutas tv idam sūtram ittham vyākhyeyam: sattvā-'dīnām a-tad-
dharmatvam prakṛti-kārya-mātratvā-'bhāvaḥ; tad-rūpatvāt prakṛter api
sattvā-'di-rūpatvāt,

“sattvaṃ rajas tama iti eṣāi 'va prakṛtiḥ smṛte”

'ty-ādi-smṛtibhya iti. tathā ca vaiṣeṣikānām pṛthivy-ādiṣv ivā 'smākam api 35
kārya-kāraṇo-'bhaya-rūpatayā sattvā-'diṣu prakṛti-kāryatvā-'di-vākyānām
avirodhaḥ. tatra sāmānyā-'vasthaṃ sattvaṃ anu-tulyam vāiçamyā-'vastha-

syā tantu-tulyasya mahat-tattvā-'di-kāraṇa-sattvasya kāraṇam. evaṃ rajas-
tamasī api.

pradhāna-pravṛtṭeḥ prayojanam upasaṃharati :

anupabhoge 'pi pum-arthaṃ sṛṣṭiḥ pradhānasyo, 'ṣṭra-kuṇikuma-
vahana-vat. 40.

tr̥tīyā-'dhyāya-sṭhe "pradhāna-sṛṣṭiḥ parārthe" 'ty-ādi-sūtre vyākhyā-
tam idam.

vicitra-sṛṣṭāu nimitta-kāraṇam āha :

karma-vāicitryāt sṛṣṭi-vāicitryam. 41.

10 karma dharmā-'dharmāu. sugamam anyat.

« nanu bhavatu pradhānāt sṛṣṭiḥ; pralāyas tu kasmāt? na hy ekas-
māt kāraṇād viruddha-kārya-dvayaṃ ghaṭate. » tatrā 'ha :

sāmya-vāiṣamyābhyām kārya-dvayam. 42.

sattvā-'di-guṇa-trayaṃ pradhānam; teṣāṃ ca vāiṣamyāṃ nyūnā-
15 'tirikta-bhāvena saṃhananam; tad-abhāvaḥ sāmyam. tābhyām hetubhyām
ekasmād eva sṛṣṭi-pralaya-rūpaṃ viruddha-kārya-dvayam bhavati 'ty
arthaḥ. sthitis tu sṛṣṭi-madhye praviṣṭe 'ty āçayena tat-kāraṇatvam
pradhānasya na pṛthag vicāritam.

« nanu pradhānasya sṛṣṭi-svābhāvyāj jñāno-'ttaram api saṃsāraḥ syāt. »
20 tatrā 'ha :

vimukta-bodhān na sṛṣṭiḥ pradhānasya, loka-vat. 43.

vimuktatayā puruṣa-sākṣātkārād dhetoḥ pradhānasya tat-puruṣā-
'rthaṃ punaḥ sṛṣṭir na bhavati, kṛtā-'rthatvāt. loka-vat; yathā lokā
amātyā-'dayo rājño 'rthaṃ sampādya kṛtā-'rthāḥ santo na punā rājā-'rthaṃ
25 pravartante, tathāi 'va pradhānam ity arthaḥ. vimukta-mokṣā-'rthaṃ hi
pradhāna-pravṛtṭir ity uktam. sa ca jñānān niṣpanna iti bhāvah.

« nanu pradhānasya sṛṣṭy-uparamo nā 'sti; ajñānāṃ saṃsāra-kāraṇāt.
tathā ca pradhāna-sṛṣṭyā muktasyā 'pi punar-bandhaḥ syāt. » tatrā 'ha :

nā 'nyo-'pasarpane 'pi mukto-'pabhogo, nimittā-'bhāvāt. 44.

30 kārya-kāraṇa-saṃghātā-'di-sṛṣṭyā 'nyān prati pradhānasyo 'pasarpane
'pi na muktasyo 'pabhogo bhavati; nimittā-'bhāvāt; upabhoge nimittānāṃ
svo-'pādhi-samyoga-viṣeṣa-tat-kāraṇā-'vivekā-'dīnāṃ abhāvād ity arthaḥ.
idam eva hi muktam prati pradhāna-sṛṣṭy-uparamo, yat tad-bhoga-hetoḥ
svo-'pādhi-pariṇāma-viṣeṣasya janmā-'khyasyā 'nutpādanam iti.

« nanv iyaṃ vyavasthā tadā ghaṭeta, yadi puruṣa-bahutvaṃ syāt. tad eva tv ātmā-'dvāita-ṣṛuṭi-bādhitam » ity āṇḍikya 'ha :

puruṣa-bahutvaṃ vyavasthātaḥ. 45.

“ ye tad vidur, amṛtās te bhavanty ; athe 'tare duḥkham evā 'piyanti ”
'ty-ādi-ṣṛuṭy-ukta-bandha-mokṣa-vyavasthāta eva puruṣa-bahutvaṃ sidh- 6
yati 'ty arthaḥ.

« nanū 'pādhi-bhedād bandha-mokṣa-vyavasthā syāt. » tatrā 'ha :
upādhiḥ cet, tat-siddhāu punar dvāitam. 46.

upādhiḥ cet svikriyate, tarhy upādhi-siddhyai 'va punar advāita-bhaṅga ity arthaḥ. vastutas tū 'pādhi-bhede 'pi vyavasthā na sambhavatī 10
'ti prathamā-'dhyāya eva prapañcitam.

« nanū 'pādhayo 'py āvidyikā iti na tāir advāita-bhaṅga » ity āṇḍik-
kāyām āha :

dvābhyām api pramāṇa-virodhaḥ. 47.

puruṣo 'vidye 'ti dvābhyām apy aṅgīkṛtābhyām advāita-pramāṇasya 15
ṣṛuter virodhas tad-avastha eve 'ty arthaḥ.

aparam api dūṣaṇa-dvayam āha :

**dvābhyām apy avirodhān na pūrvam uttaram ca sādhakā-
'bhāvāt. 48.**

dvābhyām apy aṅgīkṛtābhyām pūrvam pūrva-pakṣo bhavatām na 20
ghaṭate ; asmābhir api prakṛtiḥ puruṣaḥ ce 'ti dvayor evā 'ṅgīkārāt ;
vikārasya 'nityatayā vācā-'rambhaṇa-mātratāyā asmābhir apī 'ṣṭatvāt.
« nanu puruṣa-nānātva-svikārāt prakṛter nityatva-svikārāc cā 'sty evā
'smad-virodha » ity āṇḍikya dūṣaṇā-'ntaram āha : “ uttaram ce ” 'ty-ādinā.
advāita-vādinām uttaram siddhāntaḥ ca na ghaṭate ; ātma-sādhaka-pramū- 25
ṇasyā-'bhāvāt. tad-aṅgīkāre ca tenai 'vā 'dvāita-hānir ity arthaḥ.

« nanu sva-prakāṣatayā 'tmā setsyati. » tatrā 'ha :

prakāṣatas tat-siddhāu karma-karṭṛ-virodhaḥ. 49.

cāitanya-rūpa-prakāṣataḥ cāitanya-siddhāu karma-karṭṛ-virodha ity
arthaḥ. prakāṣya-prakāṣa-sambandhe hi prakāṣanam ālokā-'diṣu dṛṣṭam ; 30
svasya sāksāt svasmin sambandhaḥ ca viruddha iti. asman-mate tu
buddhi-vṛtṭy-ākhyā-pramāṇā-'ṅgīkārāt tad-dvārā pratibimba-rūpasya svasya
bimba-rūpe svasmin sambandho ghaṭate ; yathā sūrye jala-dvārā prati-
bimba-rūpa-sva-sambandha iti bhāvaḥ. ātmanaḥ sva-prakāṣatva-ṣṛutis tv
an-ano-'pādhika-prakāṣā-'di-parā bodhyā.

« nanu nā 'sti karma-kartṛ-virodhah; sva-niṣṭha-prakāṣa-dharma-dvārā svasya sva-sambandha-sambhavāt; yathā vaiṣeṣikānām sva-niṣṭha-jñāna-dvārā svasya svayaṁ viṣaya » iti. tatrā 'ha:

jaḍa-vyāvṛtto jaḍam prakāṣayati cid-rūpaḥ. 50.

5 cetane prakāṣa-rūpa-dharmah sūryā-'diṣv iva nā 'sti, kiṁ tu cid-rūpaḥ cit-svarūpa eva padārtho jaḍam prakāṣayati; yato jaḍa-vyāvṛtti-mātreṇa cid ity ucyate, na tu jaḍa-vilakṣaṇa-dharmavattaye 'ty arthaḥ. ata eva nirdharmatayā « sa eṣa ne 'ti ne 'tī » 'ty eva ṣṛutyō 'padiṣyate, na tu vidhi-mukhataye 'ti. tathā ca smṛtir api:

10 « <idaṁ tad> iti nirdeṣṭuṁ guruṇā 'pi na ṣakyata » iti.

<jaḍa-vyāvṛttāv> iti pāṭhe 'pi hetāu saptamyā 'yam evā 'rthaḥ. — asmiṁṣ ca sūtre « jaḍam eva prakāṣayati cid-rūpo, na tv ātmānam » iti nā 'rthaḥ. tathā sati hi tasyā 'jñeyatvena sādhakā-'bhāva-rūpam bādhakam pareṣū 'panyāsā-'narham; svasyā 'pi tulya-nyāyatvād iti.

15 « nanv evam pramāṇā-'dy-anurodhena dvāita-siddhāv advāita-ṣṛuteḥ kā gatiḥ? » tatrā 'ha:

na ṣṛuti-virodho, rāginām vāirāgyāya tat-siddheḥ. 51.

advāita-ṣṛuti-virodhas tu nā 'sti; rāginām puruṣā-'tirikte vāirāgyāyāi 'ya ṣṛutibhir advāita-sādhanaḥ; puruṣa-jñāna iva dvāitā-'bhāva-jñāne sva-tantra-phalā-'ntarā-'gravaṇāt. tac ca vāirāgyaṁ sad-advāitenāi 'vo 'papad-yate, sattvaṁ ca kūṭasthatvam ity arthaḥ. ata eva ṣṛutir api sad-advāitam eva Chāndogyē pratipāditavātī 'ti bhāvaḥ.

na kevalam ukta-yuktyāi 'vā 'dvāita-vādinō heyā, api tu jagad-a-satyatā-grāhaka-pramāṇā-'bhāvenā 'pī 'ty āha:

25 **jagat-satyatvam, aduṣṭa-kāraṇa-janyatvād, bādhakā-'bhāvāt. 52.**

nidrā-'di-doṣa-duṣṭā-'ntaḥkaraṇā-'di-janyatvena svāpna-viṣaya-ṣaṅkha-pītimā-'dīnām asatyatvaṁ loke dr̥ṣṭam. tac ca mahad-ādi-prapañce nā 'sti; tat-kāraṇasya prakṛter Hiranyagarbha-buddheḥ cā 'duṣṭatvāt; 30 « yathā-pūrvam akalpayad » ity-ādi-ṣṛavaṇāt. « nanu « ne 'ha nānā 'sti kiṁ-cane » 'ty-ādi-ṣṛutyā bādhitatvenā 'vidyā-'di-nāmā kaṣ-canā 'nādir doṣaḥ kalpanīyah. » tatrā 'ha: « bādhakā-'bhāvād » iti. ayam bhāvaḥ: « ne 'ha nānā 'sti kiṁ-cane » 'ty-ādi-ṣṛutayo yāḥ parāḥ prapañca-bādhakatayā 'bhipreyante, tāḥ prakaraṇā-'nusāreṇa vibhāgā-'di-pratiṣedhikā eva, 35 na tu prapañcā-'tyanta-tucchatā-parāḥ; svasyā 'pi bādhā-'pattiyā svā-'rthā-'sādhakatva-prasaṅgāt. na hi svapna-kālīna-ṣabdasya bādhe taj-jñāpito 'py arthaḥ punaḥ na saṁdihyata iti. tasmād ātmā-'vighātakatayā ṣṛutayo

na prapañcasyā 'tyanta-bādha-parā iti. tatra "ne 'ha nānā 'sti kiñ-cane" 'ty-ādi-ṣruter <brahma-vibhaktam kim-api nā 'stī> 'ty arthaḥ;

"sarvaṃ samāpnoṣi, tato 'si sarva"

ity-ādi-smṛty-eka-vākyatvāt. "vācā-'rambhaṇam vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādi-ṣrutes tu nityatā-rūpa-pāramārthika-sattā- 5 viraho 'rthaḥ; anyathā mṛttikā-dṛṣṭāntā-'siddheḥ; na hi loke mṛttikā-vikārānām atyanta-tucchatvaṃ siddham, yena dṛṣṭāntatā syād iti.

"na nirodho na co 'tpattir na baddho na ca sādhaḥ
na mumukṣur na vāi mukta ity eṣā paramārthate"

'ty-ādi-ṣrutes tv ātmā-'tiriktasya kūṭastha-nityatā-rūpā-'tiparamārtha-sattā- 10 viraho 'rthaḥ; kiñ cā 'tmano nirodhā-'dy-abhāvo 'rthaḥ; anyathāi 'tādṛṣa-jñānasya mokṣa-phalakatva-pratipādana-virodhāt. na hi <mokṣo mithye> 'ti pratipādyā mokṣasya phalatvaṃ apramattaḥ pratipādayatī 'ti. yāc cā 'tmāi-'kya-ṣrutayas, tās tu prathamā-'dhyāya eva vyākhyātāḥ; Brahma-mīmāṃsā-bhāṣye cāi 'tā anyāc ca ṣrutayo 'smābhir vyākhyātā iti dik. 15

na kevalam vartamāna-daṣṭyām eva prapañcaḥ sann, api tu sadāi 've 'ty āha:

prakārā-'ntarā-'samḥhavāt sad-utpattih. 53.

pūrvo-'kta-yuktibhir asad-utpādā-'samḥhavāt sūkṣma-rūpeṇa sad evo 'tpadyate 'bhivyaktam bhavatī 'ty arthaḥ. 20

kartṛtva-bhokṛtvayor vāiyadhikarāṇye 'pi vyavasthām upapādayati sūtrābhyām:

ahaṃkāraḥ kartā, na puruṣaḥ. 54.

abhimāna-vṛttikam antaḥkaraṇam ahaṃkāraḥ. sa eva kṛtimān; abhi-māno-'ttaram eva prāyaḥ pravṛtti-darṣanāt; na tu puruṣo, 'pariṇāmitvād 25 ity arthaḥ. pūrvam ca <dharma-'dikam buddher> iti yad uktam, tad ekasyāi 'vā 'ntaḥkaraṇasya vṛtti-mātra-bhedā-'ṣayena.

cid-avasānā bhuktis, tat-karmā-'rjitatvāt. 55.

ahaṃkārasya kartṛtve 'pi bhogaḥ city eva paryavasanno bhavati; ahaṃkārasya saṃhatatvena parārthatvāt. «nanv evam anya-niṣṭha-kar- 30 maṇā 'nyasya bhoge puruṣa-viṣeṣa-niyamo na syāt.» tatrā 'ha: "tat-karmā-'rjitatvād" iti; ahaṃkāreṇā 'sañjitaṃ tasyāc cito yat karma, taj-janyatvād bhogasye 'ty arthaḥ. yo 'haṃkāro yam puruṣam ādāyā 'cetane <'ham, mame> 'ti vṛttim karoti, tasyā 'haṃkārasya karma tasyā 'tmana ucyate, tenāi 'va ca karmaṇā tatrā 'tmani bhogo 'rjyata iti nā 'tiprasaṅga 35 ity āçayah.

Brahma-lokā-'nta-gatibhir nā 'sti niṣkṛtiḥ iti pūrvo-'kte kāraṇam darśayati :

candrā-'di-loke 'py āvṛttir, nimitta-sadbhāvāt. 56.

nimittam aviveka-karmā-'dikam. sugamam anyat.

5 « nanu tat-tal-loka-vāsi-jano-'padeṣād anāvṛttih syāt? » tatrā 'ha :

lokasyā no 'padeṣāt siddhiḥ, pūrva-vat. 57.

yathā pūrvasya manuṣya-lokasyo 'padeṣa-mātrān na siddhir jñāna-niṣpattir, evaṃ tat-tal-loka-stha-lokasyo 'padeṣa-mātrāt tad-gatānāṃ jñāna-niṣpattir na niyamena bhavati 'ty arthaḥ.

10 « nanv evam Brahma-lokāḍ anāvṛtti-ṣṛuteḥ kā gatiḥ? » tatrā 'ha :

pāramparyeṇa tat-siddhāu vimukti-ṣṛutiḥ. 58.

Brahma-lokā-'di-gatānāṃ śravaṇa-manau-'di-paramparayā prāyaḥ jñāna-siddhāu satyāṃ vimukti-śravaṇam; na tu sāksād-gati-mātreṇa 'ty arthaḥ. tal-loke jñānasya prāyikatvād anya-lokāḍ viṣeṣa iti.

15 paripūrṇatve 'py ātmano gati-ṣṛutim upapādayati :

gati-ṣṛuteḥ ca vyāpakatve 'py upādhi-yogād bhoga-deṣa-kāla-lābho, vyoma-vat. 59.

vyāpakatve 'py ātmano gati-śravaṇā-'nurodhena bhoga-deṣasya kāla-vaṣāl lābhaḥ sidhyati, vyoma-vat upādhi-yogene 'ty arthaḥ. yathā hy 20 ākāśasya pūrṇatve 'pi deṣa-viṣeṣa-gatir ghaṭā-'dy-upādhi-yogād vyavahriyate, tathāi 've 'ti. tathā ca ṣṛutiḥ :

“ghaṭa-samvṛtam ākāśaṃ nīyamāne ghaṭe yathā,
ghaṭo nīyeta, nā 'kāśaṃ, tadvaj jīvo nabho-'pama” iti.

“bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam” iti yad uktam, tat 25 prapañcayati :

anadhiṣṭhitasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60.

bhoktr-anadhiṣṭhitasya ṣukrā-'deḥ pūti-bhāva-prasaṅgān na pūrvo-'kta-bhogā-'yatana-siddhir ity arthaḥ.

« nanv adhiṣṭhānaṃ vināi 'vā 'dṛṣṭa-dvārā bhoktrbhyo bhogā-'yatana-30 nirmāṇam bhavatu. » tatrā 'ha :

adṛṣṭa-dvārā ced, asambaddhasya tad-asambhavāḥ, jalā-'di-vad aṅkure. 61.

ṣukrā-'dāu sāksād asambaddhasyā 'dṛṣṭasya ṣarīrā-'di-nirmāṇe bhoktr-dvāratvā-'sambhavād, bījā-'sambaddhānāṃ jalā-'dināṃ aṅkuro-'tpattāu

karṣakā'di-dvāratva-vad ity arthaḥ. ataḥ svā'cāya-saṃyoga-sambandhenāi 'vā 'drṣṭa-sambandhaḥ cūkrā'diṣu vaktavyaḥ. tathā ca siddham adṛṣṭavad-ātma-saṃyoga-rūpasyā 'dhiṣṭhānasya bhogo-'pakaraṇa-nirmāṇa-hetutvam iti bhāvaḥ.

vāiṣeṣikā'di-nayenā 'drṣṭa-dvārakam ātma-kāraṇatvam abhyupetya 5
tat-sambandha-ghāṭakatayā 'tmano 'dhiṣṭhātṛtvaṃ sthāpitam. sva-siddhānte tv'adṛṣṭā'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetu-
tvam eva na sambhavatī 'ty āha :

nirguṇatvāt tad-asambhavād, ahaṃkāra-dharmā hy ete. 62.

bhoktur nirguṇatvenā 'drṣṭā-'sambhavāc ca nā 'drṣṭa-dvārakatvam ; 10
hi yasmād ete 'drṣṭā-'dayo 'haṃkārasyā 'ntaḥkaraṇa-sāmānyasyai 'va
dharmā ity arthaḥ. tathā cā 'sman-mate dvāra-nāirapekṣyeṇa saṃyoga-
mātreṇa sāksād eva bhoktur adhiṣṭhānam sidhyatī 'ti bhāvaḥ.

« nanu cet puruṣo vyāpakas, tarhi

“bālā-'gra-ṣṭa-bhāgasya ṣṭadadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ, sa cā 'nantyāya kalpata”

15

iti ṣṭuti-pratipāditam jīva-paricchinnavatvam anupapannam. tathe 'cvara-
pratiṣedhāt puruṣānām cāi 'karūpyāḥ jīvātma-paramātma-vibhāgo 'pi cāś-
trīyo 'nupapanna » iti. tad idam ācāṅkū-dvayam apahartum āha :

viṣiṣṭasya jīvatvam anvaya-vyatirekāt. 63.

20

“jīva bala-prāṇa-dhāraṇayor” iti vyutpattyā jīvatvam prāṇitvam ; tac
cā 'haṃkāra-viṣiṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya. kutaḥ?
anvaya-vyatirekāt ; ahaṃkāravatām eva sāmānyā-'tiṣṭa-prāṇa-dhāra-
ṇayor darṣanāt, tac-chūnyānām ca citta-vṛtti-nirodhasyāi 'va darṣanāt ;
pravṛtti-hetu-rāgo-'tpādakasyā 'haṃkārasyā 'bhāvād ity arthaḥ. athavā 25
'ntaḥkaraṇa-viyoge mokṣa-pralayā-'dāu na jīvanam, tad-yoge ca jīvanam
ity evam anvaya-vyatirekāu vyākhyeyāu.

tathā cā 'ntaḥkaraṇo-'pādhikam jīvasya paricchinnavatvam paramā-'tmā-
'khyāt kevala-puruṣād bhinnatvam ce 'ti bhāvaḥ. — anena sūtreṇa viṣiṣṭa-
sya bhoktṛtvaṃ vā tvam-aham-pratyaya-gocaratvaṃ vā no 'ktam ; sāksāt- 30
kāra-rūpasya bhogasyā 'haṃkāra-dharmatvā-'bhāvāt ; tvam-aham-dharmi-
puraskāreṇa vivekā-'nupapatteḥ ca. kim tu

“yadā tv abheda-vijñānam jīvātma-paramātmanoh
bhavet, tadā, muni-ṣreṣṭhāḥ, pāṇa-cchedo bhaviṣyati.
ātmānam dvividham prāhuḥ parā-'para-vibhedataḥ ;
paras tu nirguṇaḥ prokto, 'py ahaṃkāra-yuto 'para”

35

ity-ādi-vākya-çato-'kto jīvātma-paramātma-vibhāga eva pradarçitaḥ. tatra jīvātāyām ahamkāra upalakṣaṇam eve 'ti

idānīm mahad-ahamkārayor eva tad-itaram jagat kāryam, ne 'çvarasye 'ti Brahmā-'di-trayasyāi 'va-vyāvahārike-'çvaratva-lābhāya pratipādayiṣyati. tatrā 'dāv ahamkāra-kāryam āha:

ahamkāra-kartr-adhīnā kārya-siddhir, ne 'çvarā-'dhīnā, pramāṇā-'bhāvāt. 64.

ahamkāra-rūpo yaḥ kartā, tad-adhīnāi 'va kārya-siddhiḥ sṛṣṭi-samhāra-niṣpattir bhavati; tādrça-balasyā 'hamkāra-kāryatvāt; anaham-kṛteṣu tat-sāmarthyā-'darçanāt. na tu vāiçeṣikā-'dy-uktā-'nahamkṛta-parame-'çvarā-'dhīnā; anahamkṛta-sraṣṭṛtve nitye-'çvare ca pramāṇā-'bhāvād ity arthaḥ. "aham bahu syām, prajāyeye" 'ti hy-ahamkāra-pūrvikāi 'va sṛṣṭiḥ çrūyate. tatrā 'ham-çabdasyā 'nukaraṇa-mātratve pramāṇā-'bhāva iti. anena sūtreṇa 'hamkāro-'pādhikam Brahma-Rudrayoḥ sṛṣṭi-samhāra-kartṛtvam 15 çruti-smṛti-siddham api pratipāditam.

«nanu bhavatv ahamkāro 'nyeṣām kartā; ahamkārasya tu kaḥ kartā?» tatrā 'ha:

adrṣṭo-'dbhūti-vat samānatvam. 65.

yathā sargā-'diṣu prakṛti-kṣobhaka-karmā-'bhivvyaktiḥ kāla-viçeṣa-20 mātṛād bhavati, tad-udbodhaka-karmā-'ntarasya kalpane 'navasthā-prasaṅgāt, tathāi 'vā 'hamkāraḥ kāla-mātra-nimittād eva jāyate, na tu tasyā 'pi kartr-antaram asti 'ti samānatvam āvayor ity arthaḥ. na ca seçvaramate «kāryā-'bhivvyaktir api 'çvareṇāi 'va kriyata» iti vaktum çakyate; içvarasya vāiṣamyā-nāirgrhnyā-'patteḥ. karma-sāpekṣatayāi 'va hī 'çvara-25 sya vāiṣamyā-'dikam seçvarāiḥ parihartavyam. tac cet karṇe 'çvara evā 'dhitiṣṭhet, tarhi vāiṣamyā-'dikam āpadyetai 've 'ti bhāvah.

mahato 'nyat. 66.

ahamkāra-kāryāt sṛṣṭy-āder yad anyat pālanā-'ntaryāmitvā-'dikam, tan mahat-tattvād eva bhavati; viçuddha-sattvatayā 'bhimāna-kāraṇā-30 'dy-abhāvena parā-'nugraha-mātra-prayojanakatvān niratiçaya-jñāna-balāi-'çvaryāc ce 'ty arthaḥ. anena ca sūtreṇa mahat-tattvo-'pādhikam Viṣṇoḥ pālakatvam upapāditam. mahat-tattvo-'pādhikatvāt tu Viṣṇur mahān parame-'çvaro brahme 'ti ca gīyate. tad uktam:

“yad āhur Vāsudevā-'khyam cittam, tan mahad-ātmakam” iti.

35 atra çāstre kāraṇa-brahma tu puruṣa-sāmānyam nirguṇam eve 'ṣyate; içvarā-'nabhyupagamāt. tatra ca kāraṇa-çabdaḥ sva-çakti-prakṛty-upā-

dhiko vā nimitta-kāraṇatā-paro vā; puruṣārthasya prakṛti-pravartakatvād iti mantavyam.

«svāmy-artham prakṛteḥ pravṛttili svata eva bhavatī 'ti sthale-sthale proktam. tatra sva-svāmi-bhāvo bhogyā-bhoktṛ-bhāvaḥ; sa ca prakṛti-pravṛtteḥ prāñ nā 'sti» 'ty āṇkāma pariharati: 5

karma-nimittāḥ prakṛteḥ sva-svāmi-bhāvo 'py anādir, bijā-
'ṅkura-vat. 67.

yeṣāṃ sāṃkhyāi-'kadeṣinām prakṛteḥ puruṣasya ca sva-svāmi-bhāvo bhogyā-bhoktṛ-bhāvaḥ karma-nimittakas, tan-mate 'pi sa pravāha-rūpeṇā 'nādir eva, bijā-ṅkura-vat, prāmāṇikatvād ity arthaḥ; ākasmikatve muk- 10
tasyā 'pi punar-bhoga-patter iti.

aviveka-nimittakatva-mate 'py etad-anāditvaṃ samānam ity āha:

aviveka-nimitto vā Pañcaçikhaḥ. 68.

aviveka-nimitto vā sva-svāmi-bhāva iti Pañcaçikha āha; tan-mate 'py anādir ity arthaḥ. etad eva sva-matam, prāg uktatvāt. avivekaç ca 15
pralaye 'pi karma-vad evā 'sti vāsanā-rūpeṇa 'ti: viveka-prāgabdhāvo 'viveka iti mate tu bijā-ṅkura-vad anāditvaṃ na ghaṭate; akhaṇḍa-prāgabdhāvasyāi 'vā 'khila-bhoga-hetutvād iti.

liṅga-çarīra-nimittaka iti Sanandanācāryaḥ. 69.

Sanandanācāryas tu liṅga-çarīra-nimittakaḥ prakṛti-puruṣayor bhogyā- 20
bhoktṛ-bhāva ity āha; liṅga-çarīra-dvārāi 'va bhogaḍ iti. tan-mate 'py anādir sa ity arthaḥ. yady api pralaye liṅga-çarīraṃ nā 'sti, tathā 'pi tat-kāraṇam aviveka-karmā-'dikam pūrva-sargīya-liṅga-çarīra-janyam asti; tad-dvārā bijā-ṅkura-tulyatvaṃ svasvāmibhāva-liṅgaçarīrayor ity āçayaḥ.

çāstra-vākyā-'rtham upasaṃharati:

25

yad vā tad vā, tad-ucchittil puruṣārthas—tad-ucchittil puru-
ṣārthaḥ. 70.

karma-nimitto vā 'vivekā-'di-nimitto vā bhavatu prakṛti-puruṣayor bhogyā-bhoktṛ-bhāvaḥ, sarvathā 'py anāditayā dur-ucchedasya tasyo 'cche-
daḥ parama-puruṣārtha ity arthaḥ. tad etad ādāu pratijñātam: "trividha-
duḥkhā-'tyanta-nivṛttir atyanta-puruṣārtha" iti. «nanv atra sukha-duḥ-
kha-sādhāraṇa-bhoga-nivṛttil puruṣārtha ucyate, tatra tu duḥkha-mātra-
nivṛttir iti katham tatro 'ktasyā 'tro 'pasamhāra?» iti cen, na; çabda-
bhede 'py arthā-'bhedāt. sukhaṃ hi tāvad duḥkha-pakṣe nikṣiptam iti
sukha-bhogo 'pi duḥkha-bhoga eva; duḥkha-bhogo 'pi pratibimba-rūpeṇa 35
puruṣe duḥkha-sambandha eva; svato nitya-nirduḥkhatvena ca prathama-

sūtre 'pi pratibimba-rūpenāi 'va duḥkha-nivṛttir vivakṣite 'ty eka evā, 'rtha upakramo 'pasamhāra-sūtrayor iti. — bahulā-ṅṣasya dvir-āvṛttiḥ ṣāstra-samāpty-arthā.

5 ṣāstra-mukhyā-'rtha-vistāras tantrā-'khye 'nukta-pūranāiḥ
ṣaṣṭhā-'dhyāye kṛtaḥ paçcād vākya-'rthaḥ co 'pasamhṛtaḥ.

tad idam sāṁkhya-ṣāstram Kapila-mūrtyā bhagavān Viṣṇur akhila-loka-hitāya prakāṣitavān. yat tatra vedānti-bruvaḥ kaṇcid āha: «sāṁkhya-praṇetā Kapilo na Viṣṇuḥ, kim tv Agny-avatāraḥ Kapilā-'ntaram;

“Agniḥ sa Kapilo nāma sāṁkhya-ṣāstra-pravartaka”

10 iti smṛter » iti, tal loka-vyāmohana-mātram;

“etan me janma loke 'smin mumukṣūṇāṁ dur-āçayāt
prasamkhyānāya tattvānāṁ sammatāyā 'tma-darçana”

ity-ādi-smṛtiṣu Viṣṇv-avatārasya Devahūti-putrasyāi 'va sāṁkhyo-'padeṣ-ṭrtvā-'vagamāt; Kapila-dvaya-kalpanā-gāuravāc ca. tatra cā 'gni-çabdo
15 'gny-ākhyā-çakty-āveçād eva prayuktaḥ; yathā

“kālo 'smi loka-kṣaya-kṛt pravṛddha”

iti çrī-Kṛṣṇa-vākye kāla-çakty-āveçād eva kāla-çabdaḥ; anyathā viçva-rūpa-pradarçaka-Kṛṣṇasyā 'pi Viṣṇv-avatāra-Kṛṣṇād bhedā-'patter iti dik.

sāṁkhya-kulyām samāpūrya Vedānta-mathitā-'mṛtāiḥ
20 Kapila-rṣir jñāna-yañña rṣiṁ āpāyayat purā.

tad-vacaḥ-çradhdhayā tasmin gurāu ca sthira-bhāvataḥ
tat-prasāda-lavene 'dam tac-chūstram vivṛtam mayā.

iti çrī-Vijñānabhikṣu-viracite Kāpila-sāṁkhya-pravacanasya bhāṣye tantrā-'dhyāyah ṣaṣṭhaḥ.

25 iti sāṁkhya-pravacana-bhāṣyam
samāptam.

APPENDIX I.

VARIANTS OF DR. FITZEDWARD HALL'S EDITION OF THE SĀMĀKHYA- PRAVACANA-BHĀṢYA.

The numbers on the left indicate the page and line of the present edition. The words following indicate Dr. Hall's reading in the corresponding passage of his edition. The abbreviation H. signifies Dr. Hall's edition.

This list, of course, does not include the mistakes and misprints which were corrected by Dr. Hall himself in his *Āuddhi-patram*; nor does it include mere differences of orthography and punctuation.

116 (<i>that is page 1, line 16</i>)	1421,22 <i>sva-sva-bhukta-vṛtti-</i>	2815,16 <i>tat puruṣe vān-mātram</i>
'smāt.	<i>vāsanā-vad (instead of</i>	<i>sarvaṁ, sphaṭika-</i>
29 <i>api (instead of eva).</i>	<i>svatvaṁ ca . . . -vat-</i>	19 H. <i>omits sa.</i>
210 'tmā-'kartṛva-vittvas-	<i>tvam).</i>	2917,18 <i>pramāṇāny upany-</i>
yāi 'va.	36 <i>vaktavyatvād (instead of</i>	<i>asyante.</i>
11 <i>manyamānaḥ (instead of</i>	<i>uktatvād).</i>	304,5 'samhata-'vasṭhe 'ti.
<i>sa samānaḥ).</i>	37 <i>nityayoḥ (instead of vi-</i>	11 <i>sāmānye 'ti.</i>
32,33 <i>atrā 'pi vyāvahārika-</i>	<i>bhvoḥ).</i>	25 <i>tad-asamgraha-nyūnatā.</i>
<i>pāramārthika-bhāvo</i>	1512 H. <i>adds ānyat after</i>	316 <i>jñānam atho 'py artha.</i>
<i>bhavati.</i>	<i>vastu.</i>	11 <i>āditya-maṇḍale.</i>
34 <i>vaḥ (instead of te).</i>	14 <i>sāmvṛttikaṁ, sāmvṛttiḡ.</i>	24 <i>tanmātrā (instead of</i>
45 <i>dāitya.</i>	22,23 <i>sāmskriyate.</i>	<i>tanmātrās).</i>
510 <i>prakarṣeṇā 'syām.</i>	26 <i>-yogāṅganuṣṭhānā-</i>	3615 'ty-ādi-kṣetrajñā-. — pu-
612,13 <i>bhāvah (instead of vi-</i>	187 <i>bandhā-'patter.</i>	<i>ruṣasya is missing.</i>
<i>bhāgaḥ).</i>	22,23 <i>sāmskriyate.</i>	3712 <i>gāuṇyo 'tpatti-</i>
714 <i>sattve 'nutapyamāne tad-</i>	197 H. <i>adds iti ṣeṣaḥ after</i>	23 <i>sarga-pralaya-dharmi-</i>
<i>ākārā-'nurodhāt puruṣo.</i>	<i>kṣaṇikatvaṁ.</i>	<i>ṇam.</i>
817 <i>sattva-sambhavād (instead</i>	2012 H. <i>adds vijñāna-mātram</i>	3917 <i>vandhyatvaṁ (instead of</i>
<i>of sattā-'sambhavād).</i>	<i>after bandho 'pi.</i>	<i>āndhyatvaṁ).</i>
35 <i>vā vasantam.</i>	2126 <i>sāmvṛttikaṁ.</i>	20 <i>cittasya vṛttayas.</i>
934 'dāv <i>api vivekam eve.</i>	2215 <i>viyad-gāmi mano.</i>	4123 <i>karma-cito.</i>
1019 'padeṣa- <i>gruter.</i>	2331 H. <i>omits adṛṣṭena.</i>	24 <i>punya-cito.</i>
34 <i>svābhāvika-yāpāyo.</i>	2418 <i>vivekā-'khyā- (instead</i>	37 <i>tathā 'pi sā.</i>
112 <i>abhāvo (instead of apāyo).</i>	<i>of 'vivekā-'khyā-).</i>	429 <i>duḥkhā-'nivṛttir.</i>
128 H. <i>adds hi after na.</i>	2524 <i>-samyogasyāi (instead of</i>	34 <i>jñānasyā 'kṣayatvān na.</i>
13 <i>kāla-yoga.</i>	<i>-saṅgasyāi).</i>	432 <i>sākṣaj-jñāno-'pāya.</i>
15 H. <i>omits ca.</i>	268 <i>heya-hetuḥ pratipāditāḥ.</i>	13 H. <i>omits tat pramāṇam.</i>
34 <i>uttaratra vakṣyamāṇam.</i>	32 <i>viveka-nācakatvaṁ (in-</i>	17 <i>tadā tū 'kte-'ndriya-</i>
37 <i>ced bandhane.</i>	<i>stead of 'viveka-nācaka-</i>	22 <i>puruṣa-niṣṭha-bodhaḥ</i>
137 <i>api tu sa eva bandhaḥ.</i>	<i>tvam).</i>	<i>prame.</i>
13 H. <i>omits āgu.</i>	37 <i>evam ca sati.</i>	4413 H. <i>omits ca.</i>
34 <i>ātmani.</i>	277 <i>ce 'ttham (instead of cet).</i>	477 <i>jñeyatā-'bhidhānāya.</i>
149 <i>kartṛva-mātram duḥ-</i>	35 H. <i>omits 'py.</i>	19 <i>mahattva-rūpeṇa.</i>
<i>khitvā-</i>	289 H. <i>omits ca.</i>	22 <i>tathā cā' yam jagaj-janaḥ.</i>
	10 <i>tathā ca.</i>	

4812 cāi 'śāṁ (instead of te-
śāṁ).

24-pratibimbasyāi 'vā 'ntaḥ-
karaṇo.

26 agni-yoga-viṣeṣa.

4938 H. omits vṛtti-rūpam.

5330 atha (before sarvaṁ).

34 pratiyogi-rūpatve.

5411 atyantā-'bhāvā-'ngikā-
rāt.

13,14 H. omits nā 'yaṁ
ghaṭo.

5511 ṣṛutiḥ.

12 ātmāi 've (instead of tama
eve).

13 ity-ādyā.

31 sthītā.

5734 ata (instead of etad).

5920 H. omits tu.

30 H. omits pratyekam.

34 no 'papadyate.

6012 ce 'ti (instead of ve
'ti).

26 tu (instead of tad).

6417 cānsadhvam (instead of
sambaddham).

665 bhedo.

6 H. omits tasya.

31 niyamena sva-gocara-
vṛtti.

6731 ghaṭā-'kāṣa-vyavasthā.

685 H. omits tatra.

6912 jīvo na mriyate.

701 H. omits vā.

17,18 gāḍā-gocare.

23 'khaṇḍatā-pra-kalpanā-
yām.

7115 evam muktānām.

32 -pāramārthika-sattvenā
'nyan ne 'ti.

7224,25 sāmivṛttika.

25 'vidyakatāyāc.

32 H. omits apy.

7520 H. omits tasmāḍ vā.

7618 pravartate (instead of
pravartata iti).

36 tu (instead of nu). H.
omits 'thā 'kāmayamāno.

771 H. omits niṣkāma āpta-
kāma ātma-kāmo.

20 utpādye.

7814 H. omits devānām.

31-34 yathā kāraṇam svā-
kārah prakṛti-prabhā-
vād iti (instead of yathā
ca . . . -abhāvād iti).

7920 tatrā.

25 api gantavyam.

807 iti gantavyam.

828 H. omits upasthasya hy
upasthā-'ntaram.

9 yasye 'ndriyasya, and
ucyate.

15 H. omits tu.

22 H. omits tu.

33 H. omits ca.

8411 sa (instead of sama).

15 H. omits asmin.

27 nirāsyatvāt.

8620 cintā vṛttir as two sepa-
rate words.

8825 pūrva-sargiya-kāraṇāir
evo.

8919 H. omits iti.

33 caturtha-sūtra.

901 prayujyate (instead of sa
yujyate).

9131 vāsanā-bhūta-sūkṣmaṁ.

9213 sāyavasyo.

18 'nukrāmati, prāṇam anu-
krāmantam.

18,19 H. omits sarve prāṇā
anūtkrāmantī.

19 evā 'vakraṁmatī.

9325 mādakatā caktiḥ.

9427 'nuṣṭhānam ṣṛutiṣv
aṅgā-; and abhy (in-
stead of apy).

9734 vighāte.

9830 'bhihitā (instead of 'bhi-
matā).

991 tuṣṭir between kālā-'khyā
and ogha.

10013 buddhir.

10127 H. omits sā.

1027 karmaṇe 'ti, and niṣik-
tam.

14 sūtra-dvayam idaṁ vyā-
khyāya (instead of athavā
. . . vyākhyeyam).

17 tadā (instead of ta-
thā).

10223 vibhūr aṇute (instead
of vijugupsate).

25 vikriyate (instead of avi-
kriyaḥ).

10318 athāi 'ko.

31 parārthataḥ (instead of
parārtham svataḥ).

10418 H. omits kāvālyam.

20,21 «nanv eka-puruṣa-
muktāv eva vivekā-
'kāra-vṛttyā viraktā pra-
kṛtiḥ katham anya-pu-
ruṣā-'rtham punaḥ ṣṛṣṭāu
pravartatām? na ca pra-
kṛter aṅga-bhedān nāi
'sa doṣa iti vācyam;
mukta-puruṣo-'pakara-
ṇāir api pṛthivy-ādhibhir
anyasya bhogyā-ṣṛṣṭi-
darṣanād iti.» tatrā 'ha
(instead of eka-puruṣān
. . . darṣayati).

22 na virajyate prabuddha-
raju-tattvasyāi 'vo.

24-27 ekasmin puruṣe vivi-
kta-bodhād viraktam api
pradhānam nā 'nyasmin
puruṣe ṣṛṣṭy-uparāgāya
viraktam bhavati, kiṁ tu
tam prati ṣṛjaty eva;
yathā prabuddha-raju-
tattvasyāi 'vo 'rago
bhayā-'dikam na jana-
yati, mūḍham prati tu
janayaty eve 'ty arthaḥ
(instead of yathā . . .
parān-mukhatā).

33 H. omits kiṁ tu.

1052 H. omits ca.

4 H. omits 'pi.

14 rūpa.

20 H. omits prakṛteḥ.

24 muktā.

1062 H. omits āñjasyena.

3 H. omits paṇu-vat.

9 H. omits 'py.

11 tatra kālīḥ sādhanāir
bandhaḥ (instead of
buddher . . . bandhaḥ).

16 H. omits sva.

29 duḥkha-sambandhaḥ.

1074 *avyaktā-dya-*.

10 *abannistham (instead of anityam ca).*

18 *ato 'ntarā (instead of antarā-ntarā).*

1086 *grutiḥ ca.*

10 *loko.*

20 *H. omits yathā.*

32 '*vidyā-samākāra-leśasya sattā.*

1094 *H. omits vedānti-bruvo.*

9 *kṛta-kṛtyatā.*

28 *paripūrṇa-cinmātreṇā.*

1101 *jagat (instead of bhavet).*

2 *bhavet (instead of jagat).*

13 '*ntareṇā 'ha.*

23 *ca (after viraktasya).*

1111 *nirvayini-vat.*

16 *H. omits iti.*

26 *āçā vai vaçya-virase as three separate words.*

1125 *cā 'rthe sukhām.*

11 *H. omits iti.*

13 *aṅgato (instead of ukte).*

23 *jñānam.*

28 *hīyata.*

34 *H. omits cec.*

35 *yogino (instead of jñāna-sādhanaṇām).*

1138,9 *are missing in H.*

10 *iti Mokṣadharmā-dibhyah. iti Vasiṣṭhā-dismṛtibhyaç ca (instead of 'ty-ady- . . . -vākyebhyaḥ).*

12 *dhāraṇa.*

13-15 *are missing in H.*

31,32 *bhrāntatva-gruter (instead of vivekā-bhāva-gruter).*

1141 *tac-chabdeno 'kto-'cya-mānayoḥ.*

3 *H. omits kṛta-kṛtyatām . . . pradarçayan.*

15 *tad vai.*

1166 *sāṅge (instead of paçcād).*

7 *tathā 'rdha-samkhyām.*

10 *H. omits ity-ādinā.*

11621-23 *H. omits tad uktaṁ . . . kṣama" iti.*

31 *puruṣārthatā-siddhyā.*

11722 *igvara-'dhiṣṭhātṛve.*

11812-14 *H. omits iccho-'tpatty . . . ce'ccā-'dir iti.*

17 *çaktitvena (instead of dharmatvena).*

26 *cec cetanāi-'çvaryaṁ.*

33 *iti tatrā 'ha.*

11931 '*dikāra-hetu.*

1203 *H. adds apy before anavasthā.*

8 *āvidyakī.*

1212 *H. omits jñāna-nāçyā.*

15 *H. omits lāukika.*

23,24 *līṅgam (instead of arthā-'patti-rūpam pramāṇam).*

24,25 *niṣedha-vidhy-āder evā 'dharma-līṅgatvād ity arthaḥ.*

12315 *dhūmasyā 'pi.*

1253-5 *H. omits siddha-viveka- . . . tad-vāiyartham.*

12613-15 *H. omits na cā . . . pravṛtteḥ.*

22,23 *tasyābādhyā-'dir as one word.*

24 *H. omits ata.*

32 *niçvasitam.*

12724 *pratiṣedho-'papattir.*

26 *cā 'nirvacaniyam, tādṛçasyā 'pi bhānam.*

28-36 *H. omits yā tu . . . proktam iti.*

12813-15 *anyad vastv anyarūpeṇa bhāsata ity api na yuktam, sva-vaco-vyāghātāt. anyatrā 'nyarūpasya nṛ-çṛṅga-tulyatvam anyathā-çabdeno 'cyate, 'tha ca tasya bhānam ucyate iti sva-vaca eva vyāhataṁ; asato bhānā-sambhavyā 'nyathā-khyāti-vāidibhir api vacanād ity arthaḥ. puro-vartiny asattve 'nya-*

tra tat-sattayā bhānā-'prayojakatvam iti bhāvah. na ca 'sarvatrā 'sato bhāne sāmagrī na sambhavati samnikarṣā-'dy-abhāvād ity atah kvacit-sattā-mātramapekṣyataḥ iti vācyam; anādi-vāsanā-dhārāyā eva bhrama-hetutva-sambhāvād iti.

12823,24 *paṭā-'diṣu (instead of çukty-ādāu . . . sphatikā-'diḡ vā).*

1291-3 *are missing in H.*

13-15 *H. omits eko ghaṭa . . . 'sambhavāc ca.*

20-22 *H. omits yathā-katham-cid . . . sāmyād iti.*

33 *utpattiḥ pratīter.*

1301 *yady anāgatā-'vasthā.*

5 *H. omits çabdeçv iva ghaṭā-'diçv api.*

13,14 *H. omits āupādika . . . 'ktatvāt.*

25 *çiçya-buddhi-vāicadyāya.*

1314 *ekātma-vādinām.*

5 *nā 'tmā 'vidyā.*

11-15 *H. omits avidyāyā . . . mano-dharmatvād iti.*

16-23 *yadi cā 'vidyā dravyarūpā puruṣā-'çritā gu-gane vāyuvād iṣyate, tadā 'tmā-'dvāita-hāniḥ. tathā prakṛtir eva, se 'ti siddha-sādhanaṁ ca. tā-dṛçam cā 'vibhāgenā (instead of Brahma-mīmāṇsāyām . . . avibhāgenā).*

24 *H. adds brahma after 'dvitīyam.*

27 *jñānamayo 'py artha.*

37 *H. adds satyam after ~~anāgatā~~.*

13212-14 *H. omits niṣedha-gruter . . . prasaṅgād.*

17-19 *H. omits guṇaç . . . bhāvah.*

29 *antahkarano-'papatteḥ.*

- 133s sakriyatva-siddher na.
13 mana-ādikam (*instead of*
buddhy-ādikam).
19 bhogino.
20 bhogināḥ.
24 ca vibhāga-mātreṇa.
30-35 H. omits ānandā-bhi-
vyaktiḥ . . . eve 'ti dik.
13432 is missing in H.
1357,8 pūrvaṁ cāi 'tad vyā-
khyātam (*instead of* pūrvaṁ
. . . -uktyam).
11 muktih (*instead of* -iḥ ca).
15 H. omits tathā . . . -tvād.
13616,17 vyaṅgya-gandhā-der
(*instead of* vyakta- . . .
vyakta-gandhā-der).
1377 H. omits 'py asthiratve.
30-32 H. omits sādrśyasya
. . . -padam iti.
1381-3 ghaṭā-3-di-vyaktinām
sādrśyam astu (*instead*
of ghaṭa-vyaktinām . . .
sāmrāyena).
1398-13 H. omits kim ca . . .
-abhāvad iti.
20 H. omits kevalam.
23 dvitīyā-dhyāye.
24 atrā 'para-pakṣam (*in-*
stead of teṣv atra para-
pakṣam).
1402,3 citrā-3-di-vad gamanā-
'bhāvasya (*instead of*
citrā-3-di-val . . . 'nupa-
patteḥ).
13 H. omits svā-3-graya.
14116 jīva-bala-
32 sambhavantī (*instead of*
bhavanti), and pārthivo-
'paṣṭambhena (*instead of*
pārthive - 'ndhano - 'pa-
ṣṭambhena).
14213 H. adds atrā 'pi before
cārīre, and omits tu.
1432 H. omits tu.
28 dhir ātanti saha vyaktyā
cid ātantīm pradārṇayet.
38 H. omits vāsanā.
14413 rāgā-3-di - doṣa - vaçād
eva.

- 14582,33 ubhaya-dehaḥ ca (*in-*
stead of sthāvarā-dinām
oo, 'bhaya-deho).
1463 dveṣam paçcāttāpā-'nu-
tāpayoh.
4 H. omits 'tra.
4,5 H. omits etat-traye na
kimcid api.
6 H. omits teṣām . . . -deha-
tvād.
16 H. adds ata before āha.
14723 teṣām (*instead of*
tāsām).
25 adarṇanena saṁçayā-'dy-
āpatter (*instead of* adar-
ṇanā-'patter).
1487 H. omits çruty-āñi-pra-
māñir.
14920 saṁyogaṁ (*instead of*
saṅgaṁ).
15014 'nādi-bhāvasyo 'cchedā-
'nupapatter.
32,33 prathama-pādo-'ktaṁ.
15119 javo- (*instead of*
japo-).
20 jāvā-
26 H. omits ata.
15217,18 H. omits kīrya- . . .
prayuktaḥ.
32 and 33 jāvā three times.
1532-4 H. omits tathā . . .
guṇa iti.
5 sa (*instead of* eṣa).
28 H. omits sāksātkāra-
dvārā.
36 vicārayati.
1544 H. omits nanu.
15512 H. omits ātmā-'tiriktā-
nām prthivy-ādinām.
13 tarka (*instead of* niyame
bādhakam).
18,19 H. omits lāghavā-'di-
15528-1562 is missing in H.
1563 avadhārayati, niṣprayo-
jana- pravṛtty-abhyupa-
game mokṣā-'nupapatter
iti (*instead of* upasaṁhar-
ati).
15712 āvidyakā.
26 H. adds iti jitam nāirāt-

mya-vādidbhir before ity
arthāḥ.

- 1585 H. omits cid-rāpaç.
15933 H. adds tathā ca before
yo.
16010 anāvṛttir iti gruteḥ.
14 H. omits tal-loke jñāna-
sya.
25 H. adds sūtrābhyām after
prapañcayati.
1613 -rūpeṇā (*instead of* -rū-
pasyā).
5 'drṣṭasya (*instead of*
'drṣṭa- . . . abhyupetya)
6 H. omits tat.
16 kalpyate.
19 tām imām āçāñkām pari-
hartum āha.
21 jīva-bala- as one word.
25-27 H. omits athavā . . .
vyākhyeyāu.
36 prokta ahañkāra-yuto.
1623-5 mahad-ahamkārāyoh
kārya-bhedam prati-
pādayisur ādāv (*instead*
of mahad- . . . 'dāv).
22-26 H. omits na ca . . . 'ti
bhāvāḥ.
28 pālanā-'dikam.
29 H. omits eva; -rāgā- (*in-*
stead of -kāraṇā-).
30,31 H. reads -prayojā-
nakatvād ity arthāḥ,
omitting the intervening
words.
1633-5 aviveka-nimittakaḥ
prakṛti-puruṣayor bho-
gya-bhoktr-bhāva iti
prāg uktam. tatrā 'vi-
veka eva kim-nimit-
taka? ity ākāñkṣyām
aviveka-dhārā-kalpane
'navasthā-'pattirity āçāñ-
kāyāḥ prāmāṇikatvena
parihāraḥ sarva-vādi-sā-
dhāraṇa ity āha.
16332 H. omits tu.
16411 jama-loke as one word.
12 'tma-darṇanam.
19 -kulyāḥ.

APPENDIX II.

INDEX OF WORDS IN VIJÑĀNABHIKṢU'S COMMENTARY.

The characteristic words of the Commentary only are here included; and not also those of the Sūtras themselves. The latter words are registered in the index to my edition of the *Aniruddhavyūṭṭi*. Quotations are omitted. Negative compounds with *an-* or *an-*, if they do not appear under these initials, should be sought under the simple form. Some common words are occasionally used in one or another technical sense. Such a sense is indicated by the giving of the proper English definition, often with the word "only," the occurrences of the word in the ordinary senses being neglected. [See, for example, *deṣa*.] Or, if several such noteworthy senses are exemplified in this text, they are marked by a full-faced 1, 2, and so on. [See, for example, *dharma*, *upādāna*.] The numbers refer to page and line of the present edition.

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 sūkṣma-ṣarīra 8814, 8910, 20, 27,
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APPENDIX III.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,
FOLLOWING THE ORDER IN WHICH THEY ARE CITED IN THE TEXT OF THE COMMENTARY,
AND WITH INDICATION OF THEIR SOURCES.

Synopsis of the Sources, with indication of the Abbreviations employed.

Āit. = Āitareya Upaniṣad.	Matsya Purāṇa.
Am. = Amarakoṣa.	Muṇḍ. = Muṇḍaka Upaniṣad.
Bhag. = Bhagavadgītā.	NṛsT. = Nṛsiṅha-tāpani Upaniṣad.
BhāgP. = Bhāgavata Purāṇa.	NS. = Nyāya Sūtra.
BrB. = Brahmabindu Upaniṣad.	Padma Purāṇa.
Brh. = Brhadāraṇyaka Upaniṣad.	Pāṇini's Grammar.
[Brhan-] Nāradiya Purāṇa??	Parācāra's Upapurāṇa (to VP.).
BrS. = Brahma Sūtra.	Pr. = Praçna Upaniṣad.
Brahma Upaniṣad.	R. = Rāmāyaṇa.
Çāvatakoṣa.	RV. = R̥gveda.
Chānd. = Chāndogya Upaniṣad.	SK. = Sāṁkhya Kārikā.
Çiçupālavadha.	SS. = Sāṁkhya Sūtra.
Cūlikā Upaniṣad.	Sāṁkhya Tattva Kāumudī.
Çvet. = Çvetāçvatara Upaniṣad.	Sarva Darçana Saṅgraha.
Dhātupāṭha.	Sūrya Purāṇa.
Garbha Upaniṣad.	Taitt. = Taittiriya Upaniṣad.
Garuḍa Purāṇa.	TaittĀr. = Taittiriya Āraṇyaka.
GāuḍMK. = Gāuḍapāda's Māṇḍūkya-Kārikā.	VāP. = Vāyu Purāṇa.
Īç. = Īçā Upaniṣad.	Vedānta Sāra.
Kaṭh. = Kaṭha Upaniṣad.	VP. = Viṣṇu Purāṇa.
Ken. = Kena Upaniṣad.	Yājñavalkya's Dharmaśāstra.
Kumārasambhava.	YBh. = Vyāsa's Yoga Bhāṣya.
KP. = Kūrma Purāṇa.	YS. = Yoga Sūtra.
LP. = Liṅga Purāṇa.	YV. = Yoga Vāsiṣṭha.
M. = Manu.	
Māitr. = Māitri Upaniṣad.	
MārKP. = Mārkaṇḍeya Purāṇa.	
Mbh. = Mahābhārata.	

Further :

SPrBh. = Sāṁkhya Pravacana Bhāṣya.

The numbers on the left refer to the present edition and indicate the page and line at which the quotation concerned is found.

Quotations which are not verbally accurate are marked with an asterisk. An interrogation-point, placed after the sign of equality, means that the source of the quotation concerned has not been discovered. A similar point is similarly used after an abbrevia-

tion; thus, "320,21 = KP.?" means that the quotation at 320,21 is supposed (in this case on the authority of Vijñānabhikṣu) to be taken from the Kūrma Purāṇa, but that it has not yet been found there by me. A plus-sign indicates that two original passages are combined in one quotation.

11 = *Chānd. 8. 2. 1.
 19 = Brh. 2. 4. 5; 4. 5. 6.
 22,23 = ? Cf. 3514.
 23,4 = Bhag. 3. 29.
 10,11 = *Brh. 4. 3. 22.
 11 = ?
 11,12 = Brh. 4. 3. 7.
 12,13 = *Brh. 4. 3. 16.
 14,15 = Bhag. 3. 27.
 16,17 = VP. 6. 7. 22.
 34 = Bhag. 16. 8.
 33,4 = Mbh. 12. 11676a
 + 11198a.
 9-12 = Parācāra's Upapuru-
 rāṇa?
 15,16 = *Mbh. 12. 7663b
 + 7664a.
 20,21 = KP. ?
 31 = BrS. 2. 1. 1.
 34 = BrS. 1. 1. 1.
 36 = *BrS. 2. 2. 1.
 37,38 = YS. 1. 26.
 45,6 = VP. 1. 17. 83.
 12-32 = Padma Purāṇa?
 37 = BrS. 2. 3. 43.
 39 = *BrS. 4. 1. 3.
 514,15 = *Mbh. 12. 11409b
 + 11410a.
 18 = Çvet. 6. 13.
 20 = Bhag. 2. 39.
 34,35 = SS. 5. 1.
 62,3 = SS. 6. 70.
 21 = YS. 2. 16.
 75 = Chānd. 7. 1. 3.
 5,6 = *Kāth. 2. 12.
 7,8 = SS. 1. 19.
 13 = YS. 1. 4.
 14,15 = YBh. 2. 17.
 17,18 = SS. 2. 35.
 22,23 = ? Cf. 4336.
 33 = YBh. 1. 52 + 3. 49.
 84,5 = Brh. 4. 5. 3.
 24,25 = SS. 2. 15.
 28,29 = Sāṃkhya - tattva-
 kāmudī, introd.
 to SK. 2.

34-36 = *Chānd. 8. 12. 1.
 92 = RV. 8. 48. 3.
 8 = SK. 2.
 19,20 = *Mārka P. 10. 31.
 21 = Chānd. 8. 15. 1.
 25 = Taittār. 10. 10. 3.
 26 = Çvet. 3. 8; 6. 15.
 29 = *VP. 2. 8. 96.
 105,6 = KP. 2. 2. 12.
 123,4 = *Brh. 4. 3. 16.
 13 = SS. 1. 12.
 1317,18 = ?
 24,25 = Sūrya Purāṇa?
 30,31 = NṛsT. 2. 9. 9.
 147,8 = SK. 20.
 10 = YS. 2. 17.
 12 = Bhag. 13. 21.
 14 = Kāth. 3. 4.
 25 = SS. 1. 55.
 37,28 = YS. 2. 23. 24.
 1510 = Am. 1. 1. 1. 9.
 16,17 = *Sarva-darçana-saṃ-
 graha (ed. Bibl.
 Ind.) p. 16.
 163 = BrS. 4. 2. 16.
 7,8,11 = Padma Purāṇa?
 1711,12 = Sūrya Purāṇa?
 14 = Cūlikā Upaniṣad 3.
 1914, a = Chānd. 6. 2. 1.
 b = *Māitr. 5. 2.
 15 = Chānd. 6. 2. 2.
 2020 = NṛsT. 2. 1. 7, 8.
 21 = LP. ?
 218,9 = VP. 2. 13. 96.
 10,11 = VP. 2. 13. 95.
 14 = VP. 3. 18. 17.
 226,7 = GāudMK. 2. 32, BrB.
 10.
 8,9 = *KP. 2. 11. 6.
 14,15 = ?
 235,6 = Kāth. 6. 17, Çvet.
 3. 13.
 17,18 = *BrB. 13.
 19 = Çvet. 5. 8.
 20 = Bhag. 2. 24.

23,24 = Mbh. 12. 11307b,
 11308a.
 245 = Çvet. 6. 11.
 7 = SS. 1. 7.
 25,26 = SK. 21.
 28,29 = SS. 1. 58.
 36,37 = Bhag. 13. 21.
 2510, a = SS. 3. 24.
 b = SS. 3. 37.
 11 = YS. 2. 24.
 20,21 = YS. 2. 24.
 23 = Bhag. 13. 21.
 29,30 = YS. 2. 13.
 30 = ?
 30,31 = NS. 3. 1. 25.
 32,33 = *Mbh. 12. 7762b,
 7763.
 34 = *Mbh. 12. 7751a.
 36,37 = YS. 2. 12, 13.
 261-4 = KP. 2. 2. 20, 21.
 5,6 = NS. 1. 1. 2.
 16 = YS. 2. 26.
 17,18 = YS. 2. 28.
 21,22 = Īç. 11, Māitr. 7. 9.
 23 = BrS. 3. 4. 33.
 25,26 = ?
 27 = BrS. 3. 4. 16.
 2718,19 = ?
 26 = ?
 34 = Bhag. 2. 20.
 289,10 = SS. 1. 19.
 11,12 = GāudMK. 2. 32,
 BrB. 10.
 18,19 = Brh. 4. 3. 7.
 22,23 = ?
 2910 = SS. 1. 56.
 12,13 = SS. 1. 59.
 27,28 = SK. 6.
 308,9 = ? Cf. 15534.
 27 = SS. 2. 12.
 82-35 = Bhāgavata?
 36,37 = Garbha Upaniṣad 3.
 37,38 = Pr. 4. 8.
 311,2 = SK. 3.
 6 = ?
 12,13 = SS. 1. 154.

- 24,25 = VP. 1. 2. 43b, 44b.
 32^a,4 = VP. 1. 2. 20b, 21a.
 24,25 = VP. 1. 2. 38.
 33^a = Chānd. 6. 2. 3.
 12,13 = YS. 2. 22.
 39^a = *Brh. 1. 4. 2.
 b = Chānd. 6. 2. 3.
 33,34 = LP. ?
 35 = BrS. 2. 4. 12.
 344-9 = YV. ?
 35 = MärKP. 37. 38b.
 359 = BrS. 2. 1. 11.
 11,12 = M. 12. 106.
 14 = ? Cf. 122.
 32 = YS. 4. 23.
 37,38 = Brh. 2. 4. 5.
 361,12 = VP. 1. 4. 51.
 13,14 = VP. 1. 2. 33.
 25 = Mbh. 12. 12681a.
 29 = LP. ? Cf. KP. 2. 2.
 16.
 378 = VP. 1. 5. 5b.
 11 = KP. ?; *Mbh. 12.
 7852.
 17,18 = ?
 23,24 = Mbh. 12. 11419.
 31 = Brh. 3. 8. 8.
 33 = Çvet. 4. 10.
 34 = Çvet. 4. 9.
 36-38 = ?
 385 = SS. 1. 24.
 21,22 = ?
 3920,21 = YS. 4. 17. (18
 Vyāsa.)
 21,22 = *YBh. 4. 18.
 29,30 = SS. 6. 39.
 407,8 = Chānd. 7. 24. 1.
 19 = Chānd. 6. 1. 4.
 27 = BrS. 2. 2. 29.
 27,28 = *BrS. 2. 2. 30.
 28 = Brh. 2. 3. 6.
 29,30 = BrS. 3. 2. 22.
 32 = SS. 1. 78.
 4115 = SS. 1. 6.
 19 = SS. 1. 2.
 23,24 = Chānd. 8. 1. 6.
 25 = SS. 1. 16.
 4210,11 = BhāgP. 1. 8. 52.
 14 = SK. 2.
 21 = TāittĀr. 10. 10. 3.
 434 = Brh. 2. 4. 5; 4. 5. 6.
 34 = SS. 6. 28.
 35 = YS. 1. 4.
 36,37 = ? Cf. 722,23.
 38 = YBh. 1. 7.
 4440,41 = Bhag. 13. 33.
 457,8 = M. 12. 105.
 22,23 = SS. 5. 107.
 464 = SS. 1. 89.
 16,17 = ?
 4721-24 = YV. ?
 25 = Chānd. 6. 2. 3.
 29,30 = KP. 4. 66.
 496-9 = *YBh. 2. 20; 4. 22.
 14 = SS. 1. 104.
 24 = SS. 1. 143.
 32,33 = SS. 1. 105.
 5111,12 = VP. 1. 14. 35.
 18 = Çiçupālavadha 2. 59.
 5215 = *Kāth. 2. 12.
 30,31 = SK. 7.
 5511,12 = Brh. 1. 4. 7.
 12 = Chānd. 6. 2. 1.
 12,13 = *Māitr. 5. 2.
 13 = Brh. 5. 5. 1.
 30,31 = YV. ?
 571,2 = VP. 2. 7. 32.
 15 = Brh. 1. 4. 7.
 25 = SS. 1. 110.
 32,33 = SK. 10.
 586,7 = SS. 6. 39.
 31,32 = SK. 11.
 595,6 = SK. 10.
 9,10 = VP. 2. 7. 25b, 26a.
 6020,21 = SK. 13.
 26,27 = *VP. 1. 2. 20b, 21a.
 6111,12 = Chānd. 6. 7. 6.
 12,13 = YS. 4. 2.
 621, a = Chānd. 6. 2. 1.
 b = *Māitr. 5. 2.
 27 = SS. 1. 66.
 631 = SS. 1. 66.
 16 = SK. 11.
 22,23 = SS. 5. 114.
 31 = SS. 1. 104.
 645,6 = SK. 17.
 16,17 = KP. 2. 2. 10.
 18,19 = ?
 32,33 = ?
 6515-18 = YV. ?
 29 = Çvet. 6. 11.
 30,31 = Vedānta-sāra 158.
 33,34 = Brh. 2. 3. 6.
 6610,11 = ?
 20 = BrS. 3. 2. 10.
 21,22 = SS. 5. 116.
 6715,16 = Çvet. 4. 5.
 17 = *Brh. 4. 4. 14; Çvet.
 3. 10.
 683,4 = SS. 6. 63.
 693,4 = VP. ?; GāṇḍMK. 3.
 5.
 12 = Chānd. 6. 11. 3.
 19 = SS. 1. 99.
 21 = BrS. 1. 1. 21.
 21,22 = BrS. 2. 1. 22.
 22 = BrS. 2. 3. 43.
 27,28 = BrB. 12.
 29,30 = LP. ?
 701 = Ait. 1. 1. 1.
 2 = Chānd. 6. 2. 1.
 8,9 = BrB. 11.
 27 = BrS. 3. 2. 32.
 29,30 = Kāth. 4. 15.
 31 = Muṇḍ. 3. 1. 3.
 32,33 = ?
 34,35 = ?
 38 = *Bhag. 10. 21.
 39^a = Chānd. 6. 8. 7 seq.
 b = Brh. 1. 4. 10.
 715 = Chānd. 6. 8. 7 seq.
 12,13 = *Tāitt. 2. 7.
 21 = Kāth. 5. 10.
 24 = ?
 26 = BrS. 4. 2. 16.
 35 = SS. 1. 154.
 7211 = ?
 23 = Am. 1. 1. 4. 13.
 735,6 = ?
 7,8 = ?
 14 = Pāṇini 5. 2. 91.
 31,32 = Brh. 1. 5. 3.
 748,9 = SK. 20.
 21,22 = Mbh. 12. 7879.
 7518,19 = YS. 2. 22.
 20,21 = Tāitt. 2. 1.
 25 = Çvet. 4. 5.
 32,33 = KP. 12. 28.
 35,36 = Brh. 2. 3. 6.
 36 = Chānd. 7. 25. 2;
 NrsT. 2. 17.
 7636 = Brh. 4. 4. 6.
 771 = Brh. 4. 4. 6.

- 5,6 = Tāitt. 2. 1.
 12,13 = *Mund. 2. 1. 3.
 14,15 = Pr. 6. 4.
 18,19 = BrS. 2. 3. 15.
 82 = ? See note to translation of SprBh.
 781 = SS. 2. 10.
 8,9 = ?
 10 = Brh. 2. 4. 10.
 797 = VāP. 4. 25; Matsya Pur. ?
 15 = *Mbh. 12. 7758.
 26-30 = *BhāgP. 3. 5. 29-31.
 33,34 = SK. 25.
 36 = SS. 2. 21.
 809 = *MārK. 45. 38.
 23 = *Chānd. 6. 2. 3; Tāitt. 2. 6.
 23,24 = Chānd. 6. 5. 4.
 29,30 = Brh. 3. 2. 13.
 36,811 = Brh. 2. 4. 12.
 6 = Mund. 2. 1. 3.
 9 = ?
 34 = Brh. 1. 5. 3.
 82,6,27 = ?
 29,30 = Brh. 4. 3. 23, 26.
 837 = Am. 1. 1. 4. 11.
 14,15 = SK. 29.
 18,19 = BrS. 2. 4. 9.
 23,24 = Mund. 2. 1. 3.
 36,37 = SK. 28.
 842,3 = *Sāmkhya - tattva-kāumudi on SK. 27.
 25 = YS. 1. 6.
 37,38 = YS. 1. 2-4.
 853-6 = YV. ?
 12,13 = *KP. 2. 2. 28.
 26,27 = SK. 31.
 8823,24 = *M. 12. 8.
 26,27 = BrS. 3. 1. 1.
 895 = SK. 40.
 12,13 = SK. 40.
 901,2 = *Mbh. 12. 13755b, 13756a.
 11,12 = SS. 6. 69.
 14 = NS. 1. 1. 11.
 27,28 = M. 1. 16.
 81,32 = ?
 915,6 = ?
- 16,17 = SK. 39.
 21,22 = SK. 41.
 26 = SK. 40.
 31,32 = YV. ?
 9214 = Tāitt. 2. 5.
 18,19 = Brh. 4. 4. 2.
 25,26 = Chānd. 6. 5. 4.
 9322 = SS. 3. 20.
 943 = SS. 3. 16.
 10 = SK. 46.
 20 = Īq. 11.
 24 = Cvet. 3. 8; 6. 15.
 25 = TāittAr. 10. 10. 3.
 9515 = Chānd. 3. 14. 1.
 965 = Kāth. 2. 12.
 12,13 = YS. 1. 34.
 29,30 = YS. 2. 29.
 974-6 = Garuḍa Purāṇa ?
 9,10 = SS. 3. 24.
 25,26 = SK. 49.
 27,28 = ? Cf. Aniruddha's and Mahādeva's Commentaries on SS. 3. 42.
 9811,12 = SK. 48.
 25 = SS. 3. 38.
 29,30 = SK. 50.
 9920,21 = SK. 51.
 1005,6 = YS. 3. 37.
 7 = SS. 3. 23.
 11,12 = SK. 52.
 14,15 = SS. 3. 10.
 20,21 = SK. 53.
 10122 = SK. 45.
 1021,2 = YS. 4. 3.
 7 = Brh. 4. 4. 6.
 11,12 = Mund. 1. 1. 9.
 14,15 = SS. 3. 56.
 19,20 = SS. 3. 57.
 22,23 = Kāth. 4. 12.
 24,25 = ?
 1031 = SS. 2. 1.
 12 = SS. 2. 37.
 1043,4 = Cvet. 1. 10.
 10,11 = YS. 2. 22.
 13 = Cvet. 4. 5.
 10524,25 = Nāradya ?
 27,28 = SK. 61.
 1066,7 = SK. 62.
 *8 = SS. 3. 65.
- 1071,2 = Brh. 2. 3. 6.
 2 = *Brh. 3. 9. 29; 4. 2. 4; 4. 4. 23; 4. 5. 15.
 4,5 = Matsya Purāṇa ?
 7-12 = M. 6. 76-78. (7-10 = Mbh. 12. 12463, *12464).
 14,15 = SK. 64.
 19,20 = YS. 2. 26.
 1087,8 = ?
 9 = Brh. 4. 4. 6, Nṛs. T. 2. 1. 5.
 10,11 = Nāradya Smṛti ?
 26,27 = YS. 3. 9.
 34 = NS. 3. 1. 25.
 1101-6 = Garuḍa Purāṇa ?
 22 = ?
 30,31 = BhāgP. 11. 9. 2.
 33,34 = M. 6. 78.
 1114 = R. 3. 9. 32.
 15,16 = *VP. 2. 13. 30a + 22b.
 24,25 = ?
 26,27 = ?
 33,34 = *Mbh. 12. 6520, 6647.
 11210,11 = *Mbh. 12. 6649.
 17,18 = ?
 20-23 = *MārK. 41. 18, 19.
 32,33 = ?
 1136,7 = *Mbh. 14. 761.
 8,9 = VP. 2. 13. 39.
 12-15 = VP. 3. 18. 103.
 11410,11 = Cvet. 6. 23.
 16-18 = Brh. 1. 4. 10.
 20 = Bhāg. 11. 40.
 1151,2 = Chānd. 5. 4. 1.
 27,28 = VP. 4. 2. 45c.
 33,34 = *VP. 4. 2. 45b.
 1166-9 = VP. 4. 2. 46.
 22,23 = *Yājñavalkya's Dharmaśāstra 3. 141.
 11715 = SS. 1. 92.
 11822,23 = *Brh. 4. 3. 16.
 11910 = Cvet. 4. 5.
 11 = Brh. 1. 4. 7.
 13 = Chānd. 6. 2. 3.

16 = Çvet. 6. 11.
 1205,6 = Brh. 2. 4. 12.
 25a = Brh. 2. 3. 6.
 b = Brh. 3. 8. 8.
 34 = Brh. 2. 4. 12.
 12110 = *Brh. 3. 2. 13; 4.
 4. 5.
 10,11 = ?
 24 = ?
 1223 = Çvet. 6. 11.
 3,4 = Brh. 2. 3. 6.
 5,6 = Kath. 3. 15.
 7 = GāudMK. 2. 32,
 BrB. 10.
 7,8 = Chānd. 6. 1. 4.
 1263 = ?
 32,33 = Brh. 2. 4. 10; 4.
 5. 11.
 1275,6 = NS. 2. 1. 67.
 7 = SS. 5. 26.
 13,14 = BrS. 2. 2. 28.
 16,17 = SS. 5. 26.
 21a = Brh. 2. 3. 6.
 b = Brh. 4. 4. 19.
 21,22 = *Brh. 4. 3. 22,
 Brahma Upan-
 iṣad 2.
 29,30 = ?
 12813 = ?
 18 = SS. 5. 26.
 33,34 = ?
 1291,2 = ?
 4,5 = *VP. 1. 2. 19.
 13017 = Chānd. 7. 25. 2.
 18 = Muṇḍ. 2. 2. 11.
 NṛsT. 2. 17.
 29 = Chānd. 7. 25. 2.
 1311,2 = Ken. 1. 5.
 23,24 = Chānd. 6. 2. 1.

25,26 = Brh. 4. 3. 23-30.
 27-29 = ?
 37,38 = Brh. 3. 9. 28.
 1329 = ?
 10 = ?
 18 = Brh. 1. 4. 8.
 20a = ?
 b = ?
 13315,16 = Çvet. 4. 10.
 22 = Çvet. 6. 19.
 31 = *Kath. 2. 12.
 13422 = ?
 13519-22 = *VP. 1. 2. 23.
 35,36 = M. 1. 27.
 13934,35 = M. 1. 17.
 1406 = Kath. 6. 17.
 7 = *Mbh. 3. 16763.
 14115 = ?
 16 = *Dhātupāṭha 15.
 54.
 33 = Chānd. 6. 5. 4.
 1421,2 = Chānd. 6. 3. 1.
 1436,7 = SS. 5. 114.
 8 = SS. 2. 1.
 16 = SS. 2. 34.
 22 = YS. 1. 4.
 14512,13 = Chānd. 6. 11. 1.
 14 = SS. 5. 121.
 18,19 = M. 12. 9.
 1463 = Çāgvata 320.
 14731-34 = *VP. 2. 13. 98, 99.
 14824,25 = Kumārasambhava
 1. 53.
 1493,4 = YS. 2. 15.
 5,6 = *VP. 6. 5. 55.
 22-25 = ?
 27,28 = KP. 2. 2. 12.
 33,34 = SS. 3. 74.

15022,23 = VP. 6. 5. 62.
 1514,5 = *Chānd. 8. 15. 1.
 1533,4 = BhāgP. 3. 7. 11.
 9 = SS. 6. 25.
 22-24 = YS. 1. 2-4.
 25,26 = ?
 33,34 = BrS. 4. 1. 11.
 1548 = Muṇḍ. 2. 1. 5.
 16 = Çvet. 4. 5.
 15534 = ? Cf. 30a.
 1566 = *SS. 3. 58.
 1574 = Brh. 4. 4. 14, Çvet.
 3. 10.
 24 = SS. 6. 48.
 1588 = GāudMK. 3. 26.
 10 = ?
 30 = RV. 10. 190. 3.
 30,31 = Brh. 4. 4. 19.
 32 = SS. 6. 52.
 33 = Brh. 4. 4. 19.
 1591 = Brh. 4. 4. 19.
 3 = Bhag. 11. 40.
 4,5 = Chānd. 6. 1. 4.
 8,9 = GāudMK. 2. 32,
 BrB. 10.
 31,32 = SS. 6. 55.
 16022,23 = BrB. 13.
 24 = SS. 5. 114.
 16115,16 = Çvet. 5. 9.
 21 = *Dhātupāṭha 15.
 54.
 33-36 = ?
 16212 = *Chānd. 6. 2. 3.
 34 = BhāgP. 3. 26. 21.
 16330,31 = SS. 1. 1.
 1649 = *Mbh. 3. 14197.
 11,12 = BhāgP. 3. 24. 36.
 16 = Bhag. 11. 32.

APPENDIX IV.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

GROUPED ACCORDING TO THE WORKS FROM WHICH THE QUOTATIONS ARE TAKEN.

The explanations prefixed to Appendix III. apply, *mutatis mutandis*, to this Appendix also.

<p>Rigveda. 8. 48. 3 = 92. 10. 190. 3 = 15830.</p> <hr/> <p>Taittiriya Aranyaka. 10. 10. 3 = 925. = 4221. = 9425.</p> <hr/> <p>Bṛhad-Āraṇyaka Upaniṣad. *1. 4. 2 = 3330a. 1. 4. 7 = 5511,12. = 5715. = 11911. 1. 4. 8 = 13218. 1. 4. 10 = 7039b. = 11415-18. 1. 5. 3 = 7331,32. = 8134. 2. 3. 6 = 4028. = 6533,34. = 7535,36. = 1071,2. = 12025a. = 1223,4. = 12721a. 2. 4. 5 = 119. = 3537,38. = 434. 2. 4. 10 = 7810. = 12632,33. 2. 4. 12 = 8036, 811. = 1205,6. = 12034. 3. 2. 13 = 8029,30. *3. 2. 13 = 12110. 3. 8. 8 = 3731. = 12025b. *3. 9. 26 = 1072.</p>	<p>3. 9. 28 = 13137,38. 4. 2. 4 = 1072. 4. 3. 7 = 211,12. = 2818,19. *4. 3. 16 = 212,13. c = 123,4. = 11822,23. *4. 3. 22 = 210,11. = 12721,22. 4. 3. 23, 26 = 8229,30. 4. 3. 23-30 = 13125,26. 4. 4. 2 = 9218,19. *4. 4. 5 = 12110. 4. 4. 6 = 7636. = 771. = 1027. = 1089. *4. 4. 14 = 6717. 4. 4. 14 = 1574. 4. 4. 19 = 12721b. = 15830,31. = 15833. = 1591. 4. 4. 22 = 1072. 4. 5. 3 = 84,5. 4. 5. 6 = 119. = 434. 4. 5. 11 = 12632,33. 4. 5. 15 = 1072. 5. 5. 1 = 5513.</p> <hr/> <p>Chāndogya Upaniṣad. 3. 14. 1 = 9515. 5. 4. 1 = 1151,2. 6. 1. 4 = 4019. = 1227,8. = 1594,5. 6. 2. 1 = 1914a. = 5512.</p>	<p>= 621a. = 702. = 13123,24. *6. 2. 1 = 11. 6. 2. 2 = 1915. 6. 2. 3 = 334. = 3330b. = 4725. = 11913. *6. 2. 3 = 8023. = 16212. 6. 3. 1 = 1421,2. 6. 5. 4 = 8023,24. = 9225,26. = 14133. 6. 7. 6 = 6111,12. 6. 8. 7 seq. = 7039a. = 715. 6. 11. 1 = 14512,13. 6. 11. 3 = 6912. 7. 1. 3 = 75. 7. 24. 1 = 407,8. 7. 25. 2 = 7536. = 13017. = 13029. 8. 1. 6 = 4123,24. *8. 12. 1 = 834-36. 8. 15. 1 = 921. *8. 15. 1 = 1514,5.</p> <hr/> <p>Īśa Upaniṣad. 11 = 2621,22. = 9420.</p> <hr/> <p>Kena Upaniṣad. 1. 5 = 1311,2.</p> <hr/> <p>Kaṭha Upaniṣad. 2. 12 = 965.</p>
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<p>*2. 12 = 75,6. = 5215. = 13331. 3. 4 = 1414. 3. 15 = 1225,6. 4. 12 = 10223,23. 4. 15 = 7029,30. 5. 10 = 7121. 6. 17 = 235,6. = 1406.</p> <hr/> <p>Pragna Upaniṣad. 4. 8 = 3037,38. 6. 4 = 7714,15.</p> <hr/> <p>Mundaka Upaniṣad. 1. 1. 9 = 10211,12. 2. 1. 3 = 816. = 8323,24. *2. 1. 3 = 7712,13. 2. 1. 5 = 1548. 2. 2. 11 = 13018. 3. 1. 3 = 7031.</p> <hr/> <p>Taittiriya Upaniṣad. 2. 1 = 7520,21. = 775,6. 2. 5 = 9214. 2. 6 = 8023. *2. 7 = 7112,13.</p> <hr/> <p>Aitareya Upaniṣad. 1. 1. 1 = 701.</p> <hr/> <p>Ṣvetāśvatara Upaniṣad. 1. 10 = 1043,4. 3. 8 = 926. = 9424. 3. 10 = 6717. = 1574. 3. 13 = 235,6. 4. 5 = 6715,16. = 7525. = 10413. = 11910. = 15416. 4. 9 = 3734. 4. 10 = 3739. = 13315,16. 5. 8 = 2319.</p>	<p>5. 9 = 16115,16. 6. 11 = 245. = 6529. = 11916. = 1223. 6. 13 = 518. 6. 15 = 926. = 9424. 6. 19 = 13322. 6. 23 = 11410,11.</p> <hr/> <p>Garbha Upaniṣad. 3 = 3036,37.</p> <hr/> <p>Cūlikā Upaniṣad. 3 = 1714.</p> <hr/> <p>Nṛsīṅha-tāpanī Upaniṣad. 2. 1. 5 = 1089. 2. 1. 7, 8 = 2020. 2. 9. 9 = 1330,31. 2. 17 = 7536. = 13018.</p> <hr/> <p>Brahma Upaniṣad. 2 = 127^{21,22}.</p> <hr/> <p>Brahmabindu Upaniṣad. 10 = 226,7. = 2811,12. = 1227. = 1598,9. 11 = 708,9. 12 = 6927,28. 13 = 16022,23. *13 = 2317,18.</p> <hr/> <p>Māitri Upaniṣad. *5. 2 = 1914b. = 5512,13. = 621b. 7. 9 = 2621,22.</p> <hr/> <p>Gāuḍapāda's Māṇḍūkya- Kārikā. 2. 32 = 226,7. = 2811,12. = 1227. = 1598,9.</p>	<p>3. 5 = 693,4. 3. 26 = 1588.</p> <hr/> <p>Brahma Sūtra. 1. 1. 1 = 394. 1. 1. 21 = 6921. 2. 1. 1 = 331. 2. 1. 11 = 359. 2. 1. 22 = 6921,22. *2. 2. 1 = 336. 2. 2. 28 = 127^{13,14}. 2. 2. 29 = 4027. *2. 2. 30 = 4027,28. 2. 3. 15 = 7718,19. 2. 3. 43 = 437. = 6922. 2. 4. 9 = 8318,19. 2. 4. 12 = 3395. 3. 1. 1 = 8826,27. 3. 2. 10 = 6620. 3. 2. 22 = 4029,30. 3. 2. 32 = 7027. 3. 4. 16 = 2627. 3. 4. 33 = 2623. *4. 1. 3 = 439. 4. 1. 11 = 15333,34. 4. 2. 16 = 163. = 7126.</p> <hr/> <p>[Yoga] Vāsīṣṭha. [See note to my translation of the SPrBh. 1. 96, page 116.] "Vāsīṣṭhe" ? = 344-9. "Vāsīṣṭhe" ? = 5530-31. "Vāsīṣṭhe" ? = 6515-18. "Vāsīṣṭhe" ? = 853-6. "Vāsīṣṭha-" ? = 9131,32.</p> <hr/> <p>Yoga Vāsīṣṭha. 16. 3, 4 = 47²¹⁻²⁴. [According to Dr. Hall.]</p> <hr/> <p>Vedānta Sāra. 158 = 6530,31.</p> <hr/> <p>Sāṃkhya Kārikā. 2 = 98. = 4214. 3 = 311,2. 6 = 2927,28. 7 = 5230,31.</p>
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- 10 = 5732,33.
= 595,6.
11 = 5831,32.
= 6316.
13 = 6020,21.
17 = 645,6.
20 = 147,8.
= 748,9.
21 = 2425,26.
25 = 7933,34.
28 = 8336,37.
29 = 8314,15.
31 = 8526,27.
39 = 9116,17.
40 = 895.
= 8912,13.
= 9126.
41 = 9121,22.
45 = 10122.
46 = 9410.
48 = 9811,12.
49 = 9725,26.
50 = 9829,30.
51 = 9920,21.
52 = 10011,12.
53 = 10020,21.
61 = 10527,28.
62 = 1060,7.
64 = 10714,15.

[The order of the stanzas as used by Vijnānabhikṣu has a general correspondence with the natural order of the stanzas in the Kārikā.]

Sāṃkhya Tattva Kāumudī.

Introd. to SK. 2 = 828,29.

*On SK. 27 = 842,3.

Sāṃkhya Sūtra.

1. 1 = 16330,31.
1. 2 = 4119.
1. 6 = 4115.
1. 7 = 247.
1. 12 = 1213.
1. 16 = 4125.
1. 19 = 77,8.
= 280,10.
1. 24 = 385.
1. 55 = 1425.
1. 56 = 2910.

1. 58 = 2428,29.
1. 59 = 2912,13.
1. 66 = 6227.
= 631.
1. 78 = 4032.
1. 89 = 464.
1. 92 = 11715.
1. 99 = 6919.
1. 104 = 4914.
= 6331.
1. 105 = 4932,33.
1. 110 = 5725.
1. 143 = 4924.
1. 154 = 3112,13.
= 7135.
2. 1. = 1031.
= 1438.
2. 10 = 781.
2. 12 = 3027.
2. 21 = 7936.
2. 34 = 14310.
2. 35 = 717,18.
2. 37 = 10312.
3. 10 = 10014,15.
3. 16 = 943.
3. 20 = 9322.
3. 23 = 1007.
3. 24 = 2510a.
= 979,10.
3. 37 = 2510b.
3. 38 = 9825.
3. 56 = 10214,15.
3. 57 = 10219,20.
*3. 58 = 1566.
3. 65 = 1068.
3. 74 = 14933,34.
5. 1 = 534,35.
5. 26 = 1277.
= 12716,17.
= 12818.
5. 107 = 4522,23.
5. 114 = 6322,23.
= 1436,7.
= 16024.
5. 116 = 6621,22.
5. 121 = 14514.
6. 25 = 1539.
6. 28 = 4334.
6. 39 = 3929,30.
= 586,7.
6. 48 = 15724.

6. 52 = 15832.
6. 55 = 15931,32.
6. 63 = 683,4.
6. 69 = 9011,12.
6. 70 = 62,3.

Yoga Sūtra.

1. 2-4 = 8437,38.
= 15322-24.
1. 4 = 713.
= 4335.
= 14322.
1. 6 = 8425.
1. 26 = 337,38.
1. 34 = 9612,13.
2. 12, 13 = 2536,37.
2. 13 = 2529,30.
2. 15 = 824,25.
= 1493,4.
2. 16 = 621.
2. 17 = 1410.
2. 22 = 3312,13.
= 7518,19.
= 10410,11.
2. 23, 24 = 1427,28.
2. 24 = 2511.
= 2520,21.
2. 26 = 2616.
= 10719,20.
2. 28 = 2617,18.
2. 29 = 9629,30.
3. 9 = 10826,27.
3. 37 = 1005,6.
4. 2 = 6112,13.
4. 3 = 1021,2.
4. 17 (or 18) = 3920,21.
4. 23 = 3532.

Vyāsa's Yoga Bhāṣya.

1. 7 = 4338.
1. 52 = 733.
2. 17 = 714,15.
*2. 20 = 496-9.
3. 49 = 733.
*4. 18 = 3921,22.
4. 22 = 496-9.

Nyāya Sūtra.

1. 1. 2 = 265,6.
1. 1. 11 = 9014.

2. 1. 67 = 1275,8.

3. 1. 25 = 2530,31.
= 10834.

Sarva Dargana Saṅgraha.

*Page 16 end (ed. Bibl. Ind.)
= 1516,17.

Mahā Bhārata.

*3. 14197 = 1649.

*3. 16763 = 1407.

(Bhagavad Gītā.)

[Cited as a separate work.]

2. 20 = 2734.

2. 24 = 2320.

2. 39 = 520.

3. 27 = 214,15.

3. 29 = 23,4.

*10. 21 = 7038.

11. 32 = 16416.

11. 40 = 11420.

= 1593.

13. 21 = 1412.

= 2436,37.

= 2523.

13. 33 = 4440,41.

16. 8 = 234.

(Mokṣadharmā.)

*12. 6520 = 11133,34.

*12. 6647 = 11133,34.

*12. 6649 = 11210,11.

12. 7663b = 315.

*12. 7664a = 316.

*12. 7751a = 2534.

*12. 7758 = 7915.

*12. 7762b = 2532.

*12. 7763 = 2533.

*12. 7852 = 3711.

12. 7879 = 7421,22.

12. 11198a = 34.

12. 11307b = 2323.

12. 11308a = 2324.

*12. 11409b = 511.

*12. 11410a = 515.

12. 11419 = 3723,24.

12. 11676a = 33.

12. 12463 = 1077,8.

*12. 12464 = 1079,10.

12. 12681a = 3625.

*12. 13755b = 901.

*12. 13756a = 902.

*14. 761 = 1136,7.

Manu.

1. 16 = 9027,28.

1. 17 = 13934,35.

1. 27 = 13535,36.

6. 76-78 = 1077-12.

6. 78 = 11033,34.

*12. 8 = 8823,24.

12. 9 = 14518,19.

12. 105 = 457,8.

*12. 106 = 3511,12.

**Yājñavalkya's Dharma-
cāstra.**

*3. 141 = 11622,23.

Viṣṇu Purāṇa.

*1. 2. 19 = 1294,5.

1. 2. 20b, 21a = 323,4.

*1. 2. 20b, 21a = 6026,27.

*1. 2. 23 = 13519-22.

1. 2. 33 = 3613,14.

1. 2. 38 = 3224,25.

1. 2. 43b, 44b = 3124,25.

1. 4. 51 = 3611,12.

1. 5. 5b = 378.

1. 14. 35 = 5111,12.

1. 17. 83 = 45,6.

2. 7. 25b, 26a = 599,10.

2. 7. 32 = 571,2.

*2. 8. 96 = 929.

*2. 13. 22b = 11116.

*2. 13. 30a = 11115.

2. 13. 39 = 1138,9.

2. 13. 95 = 2110,11.

2. 13. 96 = 218,9.

*2. 13. 98, 99 = 14731-34.

3. 18. 17 = 2114.

3. 18. 103 = 11312-15.

*4. 2. 45b = 11533,34.

4. 2. 45c = 11527,28.

4. 2. 46 = 1166-9.

*6. 5. 55 = 1495,6.

6. 5. 62 = 15022,23.

6. 7. 22 = 218,17.

? = 693,1.

[See translation of SPrBh., p. 165,
note.]

Kūrma Purāṇa.

[Īgvara Gītā: See note to my transla-
tion of SPrBh., p. 22.]

2. 2. 10 = 6416,17.

2. 2. 12 = 105,6.

= 14927,28.

2. 2. 16, cf. 3629.

2. 2. 20, 21 = 261-4.

*2. 2. 28 = 8512,13.

2. 11. 6 = 228,9.

4. 66 = 4729,30.

12. 28 = 7532,33.

? = 320,21.

? = 3711.

Garuḍa Purāṇa.

? = 974-6.

? = 1101-6.

Padma Purāṇa.

? = 412-32.

? = 167,8,11.

Bhāgavata Purāṇa.

1. 8. 52 = 4210,11.

*3. 5. 29-31 = 7926-30.

3. 7. 11 = 1533,4.

3. 24. 36 = 16411,12.

3. 26. 21 = 16234.

11. 9. 2 = 11030,31.

? = 3032-35.

Matsya Purāṇa.

? = 797.

? = 1074,5.

Mārkaṇḍeya Purāṇa.

*10. 31 = 919,20.

37. 38b = 3435.

*41. 18, 19 = 11220-23.

*45. 38 = 809.

Līṅga Purāṇa.

? = 2021.

? = 3333,34.

? = 3629.

? = 6929,30.

Vāyu Purāṇa. 4. 25 = 797.	Parāçara's Upapurāṇa [Or Supplement to Viṣṇu Purāṇa]. ? = 39-12.	Pāṇini. 5. 2. 91 = 7314.
<hr/> Sūrya Purāṇa. ? = 1324, 25. ? = 1711, 12.	<hr/> Rāmāyaṇa. 3. 9. 32 = 1114.	<hr/> Dhātupāṭha. *15. 54 = 14116. = 16121.
<hr/> Nāradiya ? [See translation of 8PrBh., p. 242 note, and p. 248, note.] ? = 10524, 25. ? = 10810, 11.	<hr/> Kumārasambhava. 1. 53 = 14824, 25.	<hr/> Amarakoça. 1. 1. 1. 9 = 1510. 1. 1. 4. 11 = 837. 1. 1. 4. 13 = 7223.
	<hr/> Çiçupālavadha. 2. 59 = 5118.	<hr/> Çāçvata. 320 = 1463.

QUOTATIONS NOT YET TRACED TO THEIR SOURCES.

? = 122, 23. Cf. 3514. ? = 211. ? = 722, 23. Cf. 4336. ? = 1317, 18. ? = 2214, 15. ? = 2530. ? = 2625, 26. ? = 2718, 19. ? = 2726. ? = 2822, 23. ? = 308, 9. Cf. 15534. ? = 316. ? = 3514. Cf. 122. ? = 3717, 18. ? = 3736-38. ? = 3821, 22. ? = 4336, 37. Cf. 722, 23. ? = 4610, 17. ? = 6418, 19. ? = 6432, 33. ? = 6610, 11.	? = 7032, 33. ? = 7034, 35. ? = 7124. ? = 7211. ? = 735, 6. ? = 737, 8. ? = 7732. [See note to translation of 7732.] ? = 788, 9. ? = 819. ? = 8226, 27. ? = 9031, 32. ? = 915, 6. ? = 9727, 28. [Cf. Appendix III.] ? = 10224, 25. ? = 1087, 8. ? = 11022. ? = 11124, 25. ? = 11126, 27.	? = 11217, 18. ? = 11232, 33. ? = 12110, 11. ? = 12124. ? = 1263. ? = 12720, 30. ? = 12813. ? = 12833, 34. ? = 1291, 2. ? = 13127-29. ? = 1329. ? = 13210. ? = 13220a. ? = 13220b. ? = 13422. ? = 14115. ? = 14922-25. ? = 15325, 26. ? = 15534. Cf. 308. ? = 15810. ? = 16133-36.
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This dictionary covers a wide range of Sanskrit texts. It is accurate, sufficient, and brief. Typography, paper, and binding are excellent. The size is truly handy; the price, small. The author had already published a Sanskrit-German Dictionary. This Sanskrit-English one, therefore, has practically the advantage of being a second edition, and is an improvement upon its German original in many ways.

Lanman's Sanskrit Reader.

A Sanskrit Reader: with Vocabulary and Notes. By CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University. For use in colleges and for private study. Royal 8vo. Complete: Text, Notes, and Vocabulary, xxiv + 405 pages. Cloth: Mailing price, \$2.00. Text alone, for use in examinations, 106 pages. Cloth: Mailing price, 85 cents. Notes alone, viii + 109 pages. Cloth: Mailing price, 85 cents.

This Reader is constructed with especial reference to the needs of those who have to use it without a teacher. The text is in Oriental characters. The selections are from the Mahā-bhārata, Hitopadeṣa, Kathā-sarit-sāgara, Laws of Manu, the R̥gveda, the Brahmanas, and the Sūtras. The Sanskrit words of the Notes and Vocabulary are in English letters. In the Vocabulary great pains have been taken to show how secondary, tertiary, and later meanings have grown out of the original meaning, and to illustrate these transitions of meaning by analogies from the English and other familiar tongues, and to enable the student to trace every form back to its root by means of references to Whitney's chapters on word-formation, and by giving the root itself and the intermediate forms. Etymologically kindred words from the Greek, Latin, Anglo-Saxon, and English are given along with their meanings. The Notes render ample assistance in the interpretation of difficult passages, and in the explanation of allusions to the antiquities of India. With them are given concise literary-historical introductions to a number of the most important branches of the literature.

Sanskrit Text in English Letters.

Parts of Nala and Hitopadeṣa in English Letters. Prepared by CHARLES R. LANMAN. Royal 8vo. Paper. vi + 44 pages. Mailing price, 30 cents.

The Sanskrit text of the first forty-four pages of Lanman's Reader, reprinted in English characters. The Vocabulary and Notes of the Reader apply exactly also to this reprint, inasmuch as the reprint corresponds page for page and line for line with its original. With the help of the Grammar and of the Reader and of this reprint, the student will be able to acquire a knowledge of the forms and structure of the Sanskrit language and to do some reading, without first troubling himself to learn the Nāgarī alphabet.

Perry's Sanskrit Primer.

A Sanskrit Primer: based on the *Leitfaden für den Elementar-cursus des Sanskrit* of Prof. Georg Bühler of Vienna. By EDWARD DELAVAN PERRY, Ph.D., Professor of Greek in Columbia College, New York. 1885. 8vo. xii + 230 pages. Mailing price, \$1.60.

This book is an attempt to combine Professor Bühler's admirable practical exercises in translating from Sanskrit into English and from English into Sanskrit, with the systematic exposition of the Grammar as given by Professor Whitney. To this end, the *Leitfaden* has really been rewritten. An introduction has been added, giving a general view of the structure of the language; and the exercises have been somewhat abbreviated. Care has been taken to retain nothing but what would meet the real needs of a beginner; and regard has been had for those who may take up the study without a teacher. The book has sufficient vocabularies.

Kaegi's Rigveda.

The Rigveda: the oldest literature of the Indians. By ADOLF KÆGI, Professor in the University of Zürich. Authorized translation [from the German], with additions to the notes, by Robert Arrowsmith, Ph.D. 1886. 8vo. Cloth. viii + 198 pages. Mailing price, \$1.65.

This work treats of Vedic literature and exegesis, of the Vedic people, and of Vedic civilization; of the language and form of the hymns of the Veda; of their contents; and of the Vedic religious thought; of the Vedic divinities; of the Vedic beliefs, especially the belief in immortality; of Vedic secular poetry; etc. The notes (pages 95-180) comprise a very full explanatory, justificative, and bibliographical comment upon the main body of the book.

Hopkins's Religions of India.

The Religions of India. By EDWARD WASHBURN HOPKINS, Professor of Sanskrit in Yale University. 1895. 12mo. Cloth. xvi + 612 pages. Mailing price, \$2.00.

This is the first of Professor Morris Jastrow's Series of Handbooks on the History of Religions. The book gives an account of the religions of India in the chronological order of their development. The point of view is chiefly historical and descriptive, but the causes leading to the successive phases of religious belief are kept prominently before the reader. A new feature of this book, as compared with the one work that has preceded it on the same lines, Barth's *Religions of India*, is the constant employment of illustrative material, drawn from the original sources. Copious extracts are given from Vedic, Brahmanic, Jain, Buddhistic, and later sectarian literatures. The volume contains also a full description of the modern sects of to-day, a chapter on the religions of the wild tribes, and one on the relations between the religions of India and those of the West. The book is supplied with index, map, and a substantial bibliography.

Elwell's Jātakas (Pāli).

Nine Jātakas. Pāli text with vocabulary. By LEVI H. ELWELL, Professor in Amherst College. 1886. Square 16mo. Cloth. vi + 120 pages. Mailing price, 65 cents.

This volume contains the Pāli text of nine Buddhist Birth-stories, printed in English letters. In view of the great difficulty of obtaining Pāli lexicons, it will be found most useful for those who are just beginning the study of the Sacred Books of the Buddhists.

Philadelphia Oriental Studies.

Oriental Studies. A selection of the papers read before The Oriental Club of Philadelphia, 1888-1894. Boston, 1894. 8vo. Cloth. 278 pages. Mailing price, \$2.00.

The volume contains thirteen papers. Among them are three that have to do with Indic studies: The Physical Geography of India, by Professor M. W. Easton; the Holy Numbers of the Rigveda, by Professor E. W. Hopkins; The Aryan Name of the Tongue, by Professor H. Collitz.

Jackson's Avesta Grammar.

An Avesta Grammar in comparison with Sanskrit. By A. V. WILLIAMS JACKSON, Professor of Indo-Iranian Languages in Columbia College, New York City. Part I.: Phonology, Inflection, Word-Formation. With an introduction on the Avesta. 1892. 8vo. Cloth. xlviii + 273 pages. Mailing price, \$2.20.

The introduction gives a lucid account of the Avesta and of Avestan studies, of the contents and character of the Avesta, of the religion of Zoroaster, etc. In the treatment of the language, constant reference is made to the Sanskrit and to Whitney's grammar.

Jackson's Avesta Reader.

Avesta Reader: First Series. Easier texts, notes, and vocabulary. By A. V. WILLIAMS JACKSON. 1893. 8vo. Cloth. viii + 112 pages. Mailing price, \$1.85.

The selections include passages from Yasna, Visparad, Yashts, and Vendidad, and the text is based on Geldner's edition. The book is intended for beginners.

Other Avestan Works.

A Hymn of Zoroaster: Yasna 31. Translated with comments by A. V. WILLIAMS JACKSON. 1888. 8vo. xii + 62 pages. Paper, cut. Mailing price, \$1.05.

Text and translation are on opposite pages. Commentary follows. An introduction on method, and full indexes are given.

The Avestan alphabet and its transcription. By A. V. WILLIAMS JACKSON. With appendices. 1890. 8vo. Paper. 36 pages. Mailing price, 80 cents.

Discusses the Avestan alphabet paleographically and phonologically, and proposes a scheme of transliteration, which has since been sanctioned by Brugmann.

Harvard Oriental Series.

Edited, with the co-operation of various scholars, by CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University.

VOLUME I. — The Jātaka-mālā: or Bodhisattvāvadāna-mālā, by Ārya-çūra; edited by Dr. HENDRIK KERN, Professor in the University of Leiden, Netherlands. 1891. Royal 8vo. Cloth. xiv + 254 pages. Mailing price, \$1.50.

This is the editio princeps of a collection of Buddhist stories in Sanskrit. The text is printed in Nāgarī characters. An English translation of this work, by Professor Speyer, of the Netherlandish University of Groningen, has just been published in the *Bijdragen tot de taal-, land-, en volkenkunde van Nederlandsch Indië*. The same version is soon to appear in revised form in Professor Max Müller's *Sacred Books of the East*.

VOLUME II. — The Sāṃkhya-pravacana-bhāṣya: or Commentary on the exposition of the Sāṃkhya philosophy; by Vijñānabhikṣu; edited by RICHARD GARBE, Professor in the University of Königsberg, Prussia. 1895. Royal 8vo. Cloth. xiv + 196 pages. Mailing price, \$1.50.

"In spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary . . . is after all the one and only work which instructs us concerning many particulars of the doctrines of what is, in my estimation, the most significant system of philosophy that India has produced." — *Editor's Preface*.

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This is a series of extracts from Pāli writings, done into English, and so arranged as to give a general idea of Ceylonese Buddhism. The work consists of over a hundred selections comprised in five chapters of about one hundred pages each. Of these, chapters ii., iii., and iv. are on Buddhist doctrine, and concern themselves respectively with the philosophical conceptions that underlie the Buddhist religious system, with the doctrine of Karma and rebirth, and with the scheme of salvation from misery. Chapter i. gives the account of the previous existences of Gotama Buddha and of his life in the last existence up to the attainment of Buddhahood; while the sections of chapter v. are about Buddhist monastic life.

